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TRANSACTIONS

OF THE

SEVENTH ANNUAL MEETING

OF THE

WESTERN LITERARY INSTITUTE,

513
72

AND

COLLEGE OF PROFESSIONAL TEACHERS.

HELD IN CINCINNATI, OCTOBER, 1837.

CINCINNATI,

PUBLISHED BY JAMES R. ALLBACH.

1838.

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CINCINNATI.

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During the convention of the Western Literary Institute and College of Professional Teachers, held in Cincinnati, October, 1837:

It was *unanimously* resolved, That the Western Academician and Journal of Education and Science, edited by John W. Picket, A. M., be made the *organ* of the college, and that its literary character is such as to entitle it to the *full patronage* of the college, and the friends of education, in every section of the country.

It was further unanimously resolved, That a volume containing the Transactions of the college be published, corresponding in size and execution with the preceding volumes, to be delivered to subscribers at the following prices; $1,00 per volume, neatly bound; $0,80 unbound.

The proposition of Mr. James R. Allbach, proprietor of the Academician, to publish the work, was laid before the college, and unanimously adopted.

INTRODUCTION.

This Fourth Volume of the Transactions of the College of Teachers, will be found to contain much fresh matter of interest. To those especially who attended the crowded meetings of the college, it will exhibit *memoranda* to awaken recollections of lively and useful discussions, which will invest the volume with additional attractions.

Among the subjects here presented are some topics of former volumes; but it is believed they will not be the less interesting on that account; the annual produce of the earth is still *new*, although the *congeners* have before existed.

The committee, if they had consulted only their own tastes, might have omitted, or farther curtailed several articles; but it was discovered that every article had certain warm admirers, of good hearts at least, if not very cultivated understandings; and it was deemed most advisable on the whole, to gratify as great a number of readers as possible.

Of course each reader will select for his own perusal such parts of the volume as are most agreeable or useful to himself: and as this is a cause which requires the sympathy and aid of all, he will not find fault, because entertainment and instruction have been provided here for a great variety of tastes and intellects.

We are confident, that there is nothing in the volume which

may not serve either to revive, or to excite for the first time a warm interest in that noble cause to which it is devoted.

With the earnest wish that the volume may promote the true good of mankind, with all its merits and imperfections, we lay it before the public. May they read not so much to praise or blame, as to practice and inculcate the valuable suggestions and views which will be found contained in this publication.

NAMES OF THE MEMBERS.

Elijah Slack,
John W. Picket,
Nathn'l Holley,
John L. Talbott,
M. A. H. Niles,
John Easterbrook,
O. L. Leonard,
Milo G. Williams,
Albert Picket, Sen.
Edward Dolph,
Thos. Maylin,
Cyrus Davenport,
Thos. J. Matthews,
John W. Hopkins,
Geo. H. Matthews,
Wm. Nixon,
A. N. Boalse,
Daniel Drake,
F. Eckstein,
Wm. H. McGuffey,
Freeman G. Carey,
Alex. Kinmont,
Jacob B. Wyman,
Isaac Van Eaton,
David L. Talbott.
Darius Davenport,
L. H. Van Doren,
Edward Beecher,
J. M. Sturtevant,
E. T. Sturtevant,
Joseph Buchanan,*
B. O. Peers,
Sam'l V. Marshall,
Jos. Herron,
Jno. Matthews,
Jno. C. Young,
Jno. Winter,

C. E. Stowe,
J. N. Farnahan,
Lyman Beecher,
C. Wilder,
Milo P. Jewett,
J. L. Van Doren,
J. Ray,
John Eberle,
C. P. Barnes,*
P. S. Fall,*
Arthur Whiteside,
M. Butler,
F. E. Goddard,
H. Bascom,
R. T. Davidson,
Thos. J. Biggs,
Geo. Moore,
Jno. H. Harney,
John Hilton,
Geo. McElroy,
Wm. Horrell,
Theo. S. Parvin,
John L. Scott,
J. Diall,
Samuel Lewis,
James Brown,
B. P. Aydelott,
J. W. Scott,
Geo. R. Hand,
A. Campbell,*
H. A. Griswold,
Wm. Twining,
Silas Smith,*
Oliver Wilson,
Wm. Phillips, Jr.
David Hand, Jr.
Herman Norton,

C. Richardson,*
A. H. McGuffey,
John Kendrick,
Henry McGuffey,
Jacob W. Rand,
Wm. W. Richeson,
Geo. Weller,
Lyman D. Harding,
E. E. Barney,
J. L. Holman,
J. W. Johnson,
A. Servis,
Benj. Emmons,
Edward Varian,
P. T. Brooke,
T. O. Prescott,
Geo. Graham, Jr.
R. C. Carter,
M. R. Deming,
Jas. G. Evans,
Carlos C. Cadwell,
Jacob S. Davis,
S. Osgood,
Isaac Nelson,
Joshua L. Wilson
G. Wurtele,
S. W. Johnson,
F. E. White,
John O. Kane,
W. M. Brown,
D. S. Burnet,
Rufus Nutting,
John B. Purcell,
B. J. Haight,
H. W. Beecher,
W. B. Woodruff,
S. H. Montgomery,

H. L. Ross,
John Boggs,
Cyprian Gridley,
Jas. E. Chestrune,
N. A. Schillinger,
S. N. Manning,
J. W. Gulick,
P. Rizer,
Isaac McCoy,
E. N. Elliott,
W. A. Scott,
J. M. Stevenson,
James R. Mershon,
Benjamin Huntoon,
Chas. L. Telford,
T. Walker,
John S. Williams,
James Birney,
John Goddard,
Geo. Beecher,
Aug. Chester,
James Wilson, Sen.
M. L. Brooks,
James Fishback,
Joseph Toy,
James R. Allbach,
A. W. Gray,
E. W. Chester,
John D. Pierce,
J. Stevens,
L. Bliss, Jr.
O. Chester,
Jas. T. Bliss,
Geo. Campbell,
Henry Neill,
B. F. Hall,
T. W. W. DeCourcey,
John A. Parvin,
Sam'l R. Mervin,
S. R. Latimer,
Walter Scott,
T. A. Mills,
C. L. Bartlett,
C. Fishback, Jr.
Benjamin Boyd,
E. Hyde,
Jos. Chester,
Chas. Beecher,
Josiah Arnold,
D. M. Gazley,
J. B. Walker,

*Life members.

PROCEEDINGS

OF THE

COLLEGE OF PROFESSIONAL TEACHERS.

PART. I.

MINUTES.

Cincinnati, O., Monday, Oct. 2d, 1837.

The "*Western Literary Institute and College of Professional Teachers,*" commenced its seventh annual meeting, in the Methodist Episcopal Church, at 9 o'clock, A. M.

The President, Albert Picket, Sen., assisted by Vice President M. G. Williams, of Ohio, called the house to order; and after Prayer by the Rev. B. P. Aydelott, the Constitution and extracts from the Minutes of last meeting were read by the Recording Secretary.

D. L. Talbott, from the Executive Committee, submitted a code of By-Laws, which were accepted, and after some amendment, adopted.

Samuel Lewis Esq. introduced Rev. D Pierce, superintendent of Public Instruction for Michigan, to the College, and upon motion, he was invited to take a seat as a member of the Convention.

The report of the Executive Committee was read and accepted.

It was *Resolved,* on a motion, by J. L. Talbott, that so much of the report of the Executive Committee as relates to the finances of the College, be referred to a committee of three members, to report thereon as early as practicable.

Committee of Finance, { J. L. Talbott, Samuel Lewis, O. L. Leonard.

On motion of Dr. Ray, it was

Resolved, That so much of the report of the Local Executive Committee as relates to "The Western Academician" and the publication of the future transactions of this College, be referred to a committee of three, to report thereon as soon as possible.

Publishing Committee, { B. P. Aydelott, D. L. Talbott, A. Kinmont.

It was *Resolved*, on motion by J. L. Talbott, that the reading of reports be the order of the day at 10 o'clock A. M. and at 3 P. M.; and that it be the duty of the Committee of Arrangements to announce the same in the assembly, and through the daily papers.

The College then adjourned to hear the Introductory Address.

At 11 o'clock, Rev. S. W. Lynd addressed the citizens and members of the college, upon "the moral influence of reward, in a system of education founded upon the Word of God." Rev. Martin Ruter officiated as chaplain.

At 3 o'clock P. M., the deliberations of the College were opened by prayer by Rev. Mr. Woodruff.

President Picket, being unable, through indisposition, to deliver his address, D. L. Talbott, by request, read it.

J. L. Talbott moved a resolution, "that gentlemen attending the Convention, who are not eligible to membership, be invited to take part in all deliberations, discussions," etc., which was adopted.

Mr. Maylin introduced the following preamble and resolution, which was adopted.

"Whereas, in President Picket's address, reference is made to the public schools in this city; and whereas, all educational facts are important to the College,

"*Resolved*, That the Board of Trustees now present, be invited to furnish information on that subject."

Whereupon, the President of the Board being absent, Dr. Wood reported verbally.

Dr. Aydelott, of the Committee of Publication, submitted a report, which was accepted, and the financial part of it referred to the Committee of Finance.

The College then adjourned.

At 7 o'clock P. M. the College again convened,—prayer by Rev. D. Pierce.—After which,

Samuel Lewis Esq. delivered an address "on the expediency of making the course of instruction in common schools so ample and various, as to meet the wants of all classes of citizens."

A. Kinmont submitted a resolution, "that the system of public instruction should be so extended as to embrace the entire educational wants of the whole community." Whereupon an animated discussion took place, in which Messrs. Pierce, W. H. McGuffey, Kinmont, Campbell, Purcell, Stevens and Mansfield took part.

On motion, this resolution was made the order for to-morrow evening, after Prof. Stowe's address.

By resolution, the consideration of Mr. Lynd's discourse, delivered this morning, was made the order of the day for to-morrow at 3 o'clock P. M.

The College adjourned at 10 P. M.

A. H. McGuffey, *Recording Sec.*

Tuesday, Oct. 3d, 1837.

The College met at 9 o'clock A. M., and was organized by Prayer from Rev. J. L. Wilson.

Minutes of yesterday were read and approved.

On motion of D. L. Talbott, it was

Resolved, That a committee of five be appointed by the house, to nominate officers for the ensuing year; and that said committee have power to increase their number by the addition of one member from each State.

Committee of Nomination.
- D. L. Talbott,
- M. G. Williams,
- A. Kinmont,
- W. H. McGuffey,
- O. L. Leonard.

To which the committee added

Messrs. Scott, of Tennessee.
Campbell, of Virginia.
Thomson, of Indiana.
Pierce, of Michigan.

D. L. Talbott presented the following resolution, which was adopted.

Resolved, That a committee of one member from each State now represented in this Institution, be appointed to examine into the proceedings of the Executive Committee, in relation to the establishment of the "Western Academician," and to report on the character of said work, at as early an hour as practicable.

Committee of Examination.
- A. Campbell, of Virginia.
- O. L. Leonard, of Kentucky.
- D. L. Talbott, of Ohio.
- W. A. Scott, of Tennessee.
- S. H. Thomson, of Indiana.
- J. D. Pierce, of Michigan.

The list of committees appointed to report at the present session, was read, and the report on Infant Schools called for.

Rev. J. L. Wilson submitted said report, which was accepted.

John D. Pierce moved a resolution, "that *moral education* in distinction from *intellectual culture,* is an idea unfounded in fact, and of dangerous tendency," which was laid on the table.

The Treasurer, Thos. Maylin, submitted his report, which was accepted.

The College then took a recess.

At 11 o'clock A. M. the College convened. After Prayer by Rev. D. S. Burnet, Rev. Benjamin Huntoon delivered a lecture on "the importance of moral education, keeping pace with the progress of the mechanic arts."

After which the College adjourned until 3 P. M.

The College met in pursuance of adjournment.

Rev. W. A. Scott officiated as chaplain.

On motion of J. L. Talbott, the report of the Committee on Domestic Education was read by Rev. B. P. Aydelott.

On motion of Dr. Drake, it was accepted, and the discussion of it blended with the subject for debate before the house, by previous arrangement.

In the discussion which succeeded, Messrs. S. W. Lynd, Dan'l. Drake, J. P. Harrison, Lyman Beecher, Timothy Walker, and J. T. Brooks participated.

The subject was then laid on the table, and the Institute adjourned.

The College was organized at 7 P. M. by Prayer from Rev. J. T. Brooks.

Charles L. Telford read a Poem written for the occasion, by Mrs. Caroline Lee Hentz, of Florence, Alabama. After which,

Prof. Calvin E. Stowe delivered a lecture on "the Prussian System of Education."

The following resolution was then offered:

"*Resolved*, That a system of public instruction adapted to the wants of the Valley of the Mississippi, ought to include all the usual branches of an English and Scientific Education; and that a sufficient number of schools of that character ought to be provided in every township, co-extensive with the number and wants of the youth who belong to it."

Whereupon a debate succeeded, in which Messrs. J. P. Harrison, Walter Scott, S. V. Marshall, A. Kinmont, J. D. Pierce, C. E. Stowe, W. H. McGuffey, and S. Lewis, took part.

At 10 o'clock the College adjourned.

A. H. McGUFFEY, *Rec. Sec.*

Wednesday, Oct. 4th, 1837.

The Convention was organized at the usual hour.

After Prayer by Rev. A. Dennison, the Minutes of yesterday's session were read and adopted.

A. Campbell, on behalf of the Committee on Examinations, submitted a report, approving the course of the Executive Committee in establishing the "Western Academician," and recommending the work to the patronage of the College, which was accepted and laid on the table.

Mr. Eckstein read a report on Linear Drawing, which was also accepted.

The hour having arrived for reading the report on "the expediency of introducing selections from the Bible instead of the Bible *itself* into our schools," J. B. Purcell, the chairman of the Committee, after some introductory remarks, submitted his report, which was laid on the table, and immediately succeeded by a coun-

ter report by B. P. Aydelott; after which, both reports were accepted.

Rev. Benjamin Huntoon offered a resolution, which after much discussion, and sundry amendments, was adopted as follows, by an unanimous vote.

Resolved, That this Convention earnestly recommend the use of the Bible in all our schools, to be read as a religious exercise, without denominational or sectarian comment, and that it is the deliberate conviction of this College, that the Bible may be so introduced in perfect consistency with religious freedom, and without offence to the peculiar tenets of any christian sect.

The Institute then adjourned.

The College again assembled at 3 P. M., and after Prayer by Rev. Moses Hinckle, E. D. Mansfield, Esq. read a report on "the introduction of the study of Criminal and Constitutional Law, into our Literary Institutions," which was adopted.

The College adopted the following resolution, offered by the same committee.

Resolved, That the Elements of Government, as developed in the American Constitution, ought to be a permanent study in American Schools, Academies and Colleges.

A. Campbell, on behalf of the committee on that subject, submitted a report "on the practicability and importance of creating departments in our State Governments, having the subject of public instruction under their immediate supervision," which was accepted and adopted together with the following resolution.

Resolved, That we approve of a Department of Education in the several States of the Union, and recommend to those States of the Western Valley in which it is not already done, to establish such a department.

Samuel Lewis, Esq., Superintendent of Common Schools for Ohio, requested that the Minutes of the Convention might show that he is not prepared to recommend so much of the report just read, as relates to Normal Schools, his opinion not being made up on that subject.

On motion of A. Kinmont,

Resolved, That separate copies of the report,(when printed with the proceedings) be struck off, and transmitted to the Governors of the several Western States.

The College adjourned.

At 7 P. M. the Institute was again organized, and after Prayer by Rev. Mr. Brooks, of Illinois, S. Eells, Esq. delivered an address on "the dignity of the office of a professional teacher."

The following resolution was adopted, after remarks from Messrs. Lyman Beecher, E. D. Mansfield, Nathaniel Wright, S. V. Marshall, W. H. McGuffey and others.

Resolved, That to procure a profession of Teachers, adequate to the wants of popular education, we must educate, reward and honor them, more amply than has yet been done in the United States.

At 10 o'clock the College adjourned.

A. H. McGUFFEY, *Secretary*.

Thursday, October 5th, 1837.

The Institute was called to order at the customary hour. Rev. W. A. Holliday officiated as chaplain.

After the reading and adoption of the Minutes, the following resolution, proposed by D. L. Talbott, was passed.

Resolved, That a committee of six be appointed by the chair, to select and submit subjects of report for the next annual meeting.

Committee on Subjects for Reports, { A. Kinmont, A. Campbell, W. H. McGuffey, W. A. Scott, J. F. C. Salomon, John D. Pierce.

The following resolution, offered by Mr. Stevens, was laid on the table, for future discussion.

Resolved, That in the opinion of this College, the establishment of Seminaries, designed especially for the training of Teachers, is one important practicable means of increasing the supply, and improving the qualifications of Teachers, and that the incidental influence of such seminaries, would be highly favorable to all the interests of the great cause of Education.

A. Campbell, on behalf of the Board of Directory, submitted several amendments to the Constitution, which were adopted.*

W. H. McGuffey moved the following resolutions, which were adopted.

Resolved, 1st. That the address of Samuel Lewis, delivered on the evening of the 2d inst. be accepted in place of the report due from him on that subject.

2d. That it is the deliberate opinion of this body that legislative provision is indispensable, in order to secure general education, in the several States in this Valley.

3d. That while the freest and fullest scope should be given to individual and associated efforts, a system of public instruction, sufficient to meet the wants of the entire population, should provide for teaching the usual branches of an English and Scientific education; and that public schools of the different grades ought to be provided for that purpose, to an extent sufficient to supply the

---

* See the Revised Constitution.

existing and accruing deficiencies, under such regulations as the legislatures in the respective States deem best adapted to effect the object.

Dr. Drake offered the following resolutions, which were laid on the table, to be discussed this evening, immediately after the lecture.

Resolved, 1st. That we regard emulation or love of comparative excellence, as a fundamental principle of the human mind, implanted in it for valuable purposes, and never injurious to the character of the individual, except when the moral and social principles are not cultivated so as adequately to restrain it.

2d. That the practice of distinguishing comparative merit in our Literary Institutions, is proper; but that in this merit should be included, as far as possible, *diligence, justice, generosity*, and *general propriety of conduct.*

3d. That it is only when *mere scholarship* is rewarded, that it generates vanity, pride, or improper ambition.

4th. That rewards should not be awarded in *money*, but in certificates of honor, books and other memorials, calculated to inspire a love of knowledge and virtue.

Rev. John D. Pierce of Michigan, delivered at 11 o'clock, a lecture on the proposition that "a correct knowledge of human nature is essential to successful teaching."

The report of the committee on "the best means of early mental culture" succeeded, and after reading, was adopted.

The Institute then adjourned.

At 3 P. M. the College was re-organized, and after Prayer by Rev. B. Dickinson, the Committee on Finance submitted a report, which was accepted, and agreeably to its suggestion, a committee was appointed to receive subscriptions this evening, and that Dr. Drake be requested to present the subject to the audience.

Committee.
- D. L. Talbott,
- M. G. Williams,
- E. P. Langdon,
- A. H. McGuffey,
- Thomas J. Matthews,
- Asa Drury.

The resolutions offered by Messrs. A. Campbell and J. L. Talbott, relative to the future publication of the transactions of this Institute, were, on motion, referred to a committee to report thereon in detail, to-morrow morning.

Committee.
- D. L. Talbott,
- M. G. Williams,
- W. H. McGuffey.

Dr. Drake submitted a preamble and resolution relative to the powers of the Executive Committee, which were laid on the table.

The committee on the nomination of officers, reported the following ticket, which was unanimously adopted, viz:

ALBERT PICKET, Sen. President.
DAVID L. TALBOTT, Corresponding Secretary.
ALEXANDER H. MCGUFFEY, Recording Secretary.
THOMAS MAYLIN, Treasurer.
ISAAC VAN EATON, Librarian.

Kentucky.

P. S. Fall, *Vice President;* O. L. Leonard, S. V. Marshall, F. A. Goddard, V. V. Baldwin, G. A. Elder, *Directors.*

Ohio.

M. G. Williams, *Vice President;* A. Kinmont, W. H. McGuffey, J. Ray, J. L. Talbott, S. H. Montgomery, *Directors.*

Indiana.

J. H. Harney, *Vice President;* H. McGuffey, A. Wylie, E. O. Hovey, L. H. Parker, J. L. Holman, *Directors.*

Illinois.

J. M. Peck, *Vice President;* E. Beecher, T. M. Post, Theoren Baldwin, H. D. Towne, Cyrus Edwards, *Directors.*

Missouri.

W. S. Potts, *Vice President;* John H. Fielding, A. Patterson, H. Wilcox, J. L. Vandoren, *Directors.*

Michigan.

Rev. John D. Pierce, *Vice President;* H. Schoolcraft, —— Wilson, Rev. Prince, Prof. Merrill, Prof. Fasquille, *Directors.*

Pennsylvania.

Prof. Kennedy, Robert Fulton, Rev. H. Lee, —— Stone, *Dir's.*

Virginia.

A. Campbell, *Vice President;* B. Richardson, J. Hoge, W. Nelson, J. C. Campbell, —— Polsey, *Directors.*

Tennessee.

Philip Lindsley, *Vice President;* E. Slack, George Weller, N. Cross, Rev. — Estabrook, Rev. W. A. Scott, *Directors.*

Georgia.

A. Church, *Vice Pres't.* W. Clayton, *Director.*

Mississippi.

E. N. Elliott, *Vice President;* J. Lane, S. A. Cartwright, J. F. Foute, B. Chase, Dr. Picket, *Directors.*

Louisiana.

James Shannon, *Vice President;* Seth Lewis, R. W. Walker, Samuel Hurd, J. A. Ronaldson, J. Parker, *Directors.*

Alabama.

Robert Payne, *Vice President*; C. Richardson, E. R. Olcott, J. Test, J. W. Gulick, Daniel P. Bestor, *Directors.*

South Carolina.

Rev. J. Adams, *Vice President;* H. L. Brange, A. Smith, Dr. Geddings, Pres. Barnwell, *Directors.*

O. M. Mitchell, on behalf of the committee on that subject, submitted a resolution on "the importance of Civil Engineering, as a branch of collegiate education," which was accepted.

Delegates from the Teachers' Convention of Campbell county, Ky., presented their credentials, and took their seats as members of the Institute.

Dr. Drake's preamble and resolutions, which had, by previous motion, been laid on the table, were now taken up, and after some amendment and discussion, adopted, as follow:—

Whereas, in the preparation of discourses and reports, many gentlemen residing in different places, and therefore ignorant of each other's views, will necessarily fall into the same train of reasoning, and illustrate by similar or identical methods, the same principles; and whereas it is useful to the members and visitors of this convention, that many things generally known and acknowledged, should be reiterated orally, when the printing of them would not be attended with corresponding effects; and whereas the great cause of Education is deeply interested in the character of the transactions which this College may from time to time put forth: Therefore,

Resolved, 1st. That the committee of publication, in selecting for publication from the accumulated mass of discourses and reports, take such (as far as possible) as present new facts, discuss new principles, combat prevailing errors by new arguments, or aim at deciding, by new or more successful methods, such questions as remain unsettled: *Provided always*, that when any discourse or report is omitted, the author shall have the right of appeal to the College.

Resolved, 2d. That in discharging this duty, said committee shall have full authority, and are hereby required, to strike out from such of the discourses and reports aforesaid, as in their judgment it is not expedient to publish entire, such parts of them as they think ought to be omitted: *Provided always*, that if their respective authors will not consent to the omission, nor make such modifications as may be required, they shall remain in the archives (the copy-right being in the author) as manuscripts for future reference: Provided further, that in all cases, every author who feels aggrieved, shall be entitled to an appeal to the College.

At half past 5 the Institute adjourned.

At 7 P. M. after prayer by Samuel Lewis, Dr. Wm. Wood delivered an address on "the influence of education on the physical development of man."

Dr. Drake's resolutions relative to emulation, were next taken up, and after the Institute had heard remarks upon them from Messrs. J. Stevens, J. P. Harrison, A. Campbell, J. T. Brooks, A. Kinmont and E. D. Mansfield, they were laid over until to-morrow evening.

College adjourned.

 A. H. McGUFFEY, *Rec. Sec.*

Friday, October 7, 1837.

The College met, as usual, at 9 A. M. Rev. J. Toy acted as chaplain.

A report was read by the committee appointed on the resolutions relative to the future publications of the College, which was accepted, and the conditions of the report adopted by the Institute.

The committee on "Vocal Music as a branch of common school education," read a report, which was accepted.

L. Harding offered the following resolution, which after remarks from several gentlemen, was adopted.

Resolved, as the settled sentiment of this convention, that the capacity for vocal music is common to mankind, and that vocal music may be employed to great advantage, as a means of discipline, of health, and of intellectual and moral advancement; and ought to be made part of the daily course of instruction, in all our common schools, as well as higher seminaries.

Institute adjourned.

At 3 P. M. Rev. Walter Scott addressed the meeting.

After the close of the Lecture, the following resolution was moved by A. Kinmont, and adopted by the College.

Resolved, That the system and views of Education disclosed by the lecturer, be referred to a committee of two, to report thereon at the next annual meeting.

Committee, { A. Kinmont, W. H. McGuffey.

Also, *Resolved,* That hereafter, no report shall occupy more than *thirty minutes,* and no address more than *one hour,* in reading, without the consent of the Executive Committee.

College adjourned.

Seven o'clock, P. M.—The College assembled, and after prayer by the Rev. J. B. Cook, John P. Foote, Esq. delivered an address relative to the "Mechanics' Institute of this city."

J. L. Talbott then offered the following resolution, which was passed.

Resolved, That Institutions for mutual instruction, such as Lyceums, Mechanics' Institutes, etc. ought to be encouraged, to supply the wants of Education not yet met by the general system of schools and colleges.

On motion of A. Campbell, it was

Resolved, That the "Western Academician" be made the organ of this Institution, and that it be recommended to the community as worthy of patronage.

Dr. Drake's resolutions relative to "Emulation" were then taken up, and after Wm. Nixon had offered some amendatory resolutions, a discussion succeeded, in which the following gentlemen participated, viz. Wm. Nixon, O. Chester, E. D. Mansfield, A. Campbell, J. B. Purcell, W. F. Thomas, Lyman Beecher, Timo-

thy Walker, W. H. McGuffey, and Daniel Drake. The resolutions were then laid on the table.

The College adjourned at 11 o'clock, P. M.

A. H. McGUFFEY, *Secretary.*

Saturday, October 7th, 1837.

The Convention was organized at the customary hour. After prayer by the Rev. B. P. Aydelott, the Minutes of yesterday's session were read and accepted.

On motion of D. L. Talbott, it was

Resolved, That Dr. Beecher be requested to furnish a copy of his remarks, made last evening, relative to the Mechanics' Institute, and that the Directors of that Institution have permission, should they desire it, of publishing an extra number of copies of Mr. Foote's address.

A communication from Rev. J. Fishback was read by the Corresponding Secretary, and also a letter from Mrs. Julia L. Dumont, accompanying an essay "on the inducements to adopt teaching as a profession for life," which was ordered to be read immediately preceding the Valedictory.

Reports were then called for.

The committee on "the best method of diffusing Education in the South-Western States and Territories," submitted a report, which was accepted.

Dr. Aydelott, in behalf of the committee on that subject, submitted a report "on the mutual relation of Trustees and Faculties in Literary Institutions, and the peculiar provinces, rights and duties of each," which was accepted.

On motion, *Resolved,* That the resolutions offered by Dr. Drake, and those proposed as amendments by Wm. Nixon, on the subject of "Emulation," be referred to a committee of *seven,* of whom the President shall be one, to report on that subject at the next annual meeting.

Committee.
- A. Picket,
- Lyman Beecher,
- J. B. Purcell,
- B. P. Aydelott,
- W. H. McGuffey,
- C. E. Stowe,
- Daniel Drake.

The committee appointed to select subjects for reports for the next annual meeting, submitted the following, which were accepted, and committees raised to report thereon, viz:

1. On the effects of a multiplication of Universities in the Western States, on the higher branches of Literature and Science.

Committee—John D. Pierce, Michigan.

2. On the principles of English pronunciation, as taught and practised in different parts of the country.

Committee—O. Chester, Cincinnati.

3. To what extent the art and practice of self-government could be practically inculcated, in colleges, academies, and common schools.

Committee, { J. H. Harney, Indiana. A. Kinmont, Cincinnati.

4. On the introduction of Gymnastic exercises into the American System of Education.

Committee, { J. C. F. Salomon, Cincinnati. Wm. Wood, Cincinnati.

5. On the causes which conspired in the revival of Literature.

Committee, { A. Campbell, R. Richardson, } Virginia.

6. On the most efficient means of exercising and educating the moral sense of students.

Committee, { E. N. Elliott, Mississippi. N. Cross, G. Weller, } Nashville.

7. On Physical Education.

Committee, { Daniel Drake, John P. Harrison, } Cincinnati.

8. On a philosophical classification of all Science, with reference to corresponding studies.

Committee, { Philip Lindsley, Nashville. P. S. Fall, Frankfort.

9. On the influence of Sunday School instruction upon the pupils in common schools.

Committee—J. L. Holman, Indiana.

10. On the present state of the Science of Arithmetic, as a branch of Education.

Committee—Joseph Ray, Cincinnati.

11. On the present state of the Science of English Grammar.

Committee, { John S. Williams. W. H. McGuffey, Cincinnati.

12. On the present state of the History of the United States.

Committee, { E. D. Mansfield, D. L. Talbott, } Cincinnati.

13. What influence is exerted upon private instruction, by chartered Institutions?

Committee—E. N. Elliott, Mississippi.

14. How can the labors of the College be made available to the advancement and improvement of our common schools?

Committee, { C. E. Stowe, P. S. Symmes, } Cincinnati.

15. What are the effects on the progress and character of the learned professions in the West, of the defective preparatory edu-

cation of so large a proportion of those who are dedicated to these professions?

Committee, { Daniel Drake, E. D. Mansfield, C. E. Stowe, } Cincinnati.

16. On the present state of the Science of Geometry.
Committee—J. H. Harney, Indiana.

17. On Normal Schools.

Committee, { M. G. Williams, Springfield. B. Dickinson, John Stevens, } Cincinnati.

18. On Boarding Schools, their advantages and disadvantages.

Committee, { S. H. Montgomery, Cincinnati. G. H. Elder, Bardstown.

On motion of Dr. Drake, it was

Resolved, That the Executive Committee be respectfully desired, when making arrangements for the next meeting of the College, to assign a suitable part of the edifice to the *members*, and make provision for securing it exclusively to their use.

Resolved, further, That the thanks of this Institute be presented to the Trustees of the Wesleyan Chapel, for their kindness in granting the use of their edifice, for the meetings of the College.

Resolved, That the Executive Committee be requested to revise the code of By-Laws, and report the same at the next annual meeting.

The motion relative to the reading of Mrs. Dumont's Essay was re-considered, and it was ordered to be read at 11 o'clock, in order to give time to any member who might desire it, to express his opinions and feelings in regard to the session now about to close.

At 11 o'clock, D. L. Talbott read the Essay, which was succeeded by remarks from several gentlemen.

At 12 o'clock, Professor Stowe delivered the Valedictory;—after which, President Tomlinson of Ky., the Benediction.

The College adjourned to meet in the city of Cincinnati, on the first Monday in October next.

A. H. McGUFFEY, *Recording Secretary.*

CONSTITUTION

OF THE

WESTERN LITERARY INSTITUTE,

AND

COLLEGE OF PROFESSIONAL TEACHERS.

The Convention of Teachers assembled in Cincinnati, deeply impressed with the importance of organizing their profession in the Valley of the Mississippi, by a permanent association, in order to promote the sacred interests of Education so far as may be confided to their care, by collecting the distant members, advancing their mutual improvement, and elevating the profession to its just, intellectual, and moral influence on the community, do hereby resolve ourselves into a permanent body, to be governed by the following Constitution:

Article I.

1. This association shall be known by the name of "The Western Literary Institute, and College of Professional Teachers."

2. Its object shall be to promote, by every laudable means, the diffusion of knowledge in regard to Education, and especially by aiming at the elevation of the character of Teachers who shall have adopted Instruction as their regular profession.

Article II.

1. This association shall be composed of such Teachers of good literary and moral character, and delegates from such societies, for the promotion of education, as are now, and may hereafter be formed, and other persons who are actively engaged in promoting the cause of education, as may sign this Constitution, and pay to the Treasurer at the time, a fee of two dollars.

2. Any gentleman eligible to membership, by paying at one time the sum of ten dollars, shall become a member for life, and be exempt from any further assessment.

3. An annual assessment of one dollar shall be laid on each member (life-members excepted), an omission to pay which assessment for two years in succession, shall be considered a forfeiture of membership.

ARTICLE III.

1. The officers of this Society shall be a President, one Vice-President, and five Directors for each State represented in this Institute, a Corresponding Secretary, a Recording Secretary, a Librarian, and a Treasurer; all of whom shall form the Board of Directory, to be elected at the annual meeting, and serve until their successors be chosen.

2. The President shall preside at the meetings of the Society. In case of his absence, a Vice-President, or a President pro tempore, shall occupy the chair.

3. The Recording Secretary shall give notice of all meetings, keep a regular record of their proceedings, and have charge of the archives of the Society.

4. The Corresponding Secretary, subject to the Board of Directory, shall be the organ of communication with other Societies and individuals.

5. The Librarian shall have charge of the Library.

6. The Treasurer shall collect and receive all moneys due the Society, and pay them out at the order of the Directors; he shall keep a true account of all the receipts and disbursements, and make a report annually thereof, and oftener if required by the Directory.

7. The Board of Directors shall have the general management and supervision of the Society—with authority to devise and carry into effect such measures as will best advance its interests. They shall appoint competent persons to deliver the annual addresses and lectures, and recommend to the Society suitable persons to serve on standing committees. It shall be their duty to see that proper notice be given of the annual meeting, by the Recording Secretary, at least three months previous to the time of convening. They shall procure the annual addresses and lectures; they shall have the privilege of examining the reports of standing committees, and other communications to the College, and to publish such parts of all these documents as may in their opinion advance the cause of Education. They shall elect an Editor of their Journal; they shall appoint their own Chairman and Recorder, and annually exhibit their proceedings, and report thereon. They shall have power to appoint from their own number, a local standing Executive Committee, with full power during their recess, to discharge all the duties of the Board, and to fill all vacancies that may occur in their own body, during the year; of which committee, the two Secretaries shall always be members.

8. Each section of the Directory with its Vice-President, in the States represented in this Institution, shall have power to admit

associates of this body, and shall be charged with the interests of Education within their State, responsible to the general Institute for their proceedings, which they shall report to, at the annual meeting of this body; they shall have power to establish their own by-laws, not inconsistent with this Constitution.

Article IV.

1. The stated meetings of this Society shall be held annually on the first Monday in October, in such place as the majority of the Directors shall determine at the annual meeting.

2. Special meetings may be convened by order of the Directory, having previously given two months notice.

3. The Board of Directory shall hold their stated meetings during the sitting of the Institute, and shall have power to make rules for their government.

Article V.

1. By-Laws, in accordance with the Constitution, may be made at any meeting.

2. No alteration or amendment to this Constitution shall be made, unless recommended by the Board of Directory, and agreed to by a majority of the members present at an annual meeting.

PROCEEDINGS

OF THE

COLLEGE OF PROFESSIONAL TEACHERS.

PART II.

DISCOURSES AND REPORTS ON EDUCATION.

OPENING ADDRESS.

BY ALBERT PICKET, SEN., PRESIDENT.

The Seventh Annual Convention of the College of Teachers has arrived. From its origin, every year has seen it grow in numerical and intellectual strength. The West is beginning to feel deep interest in the cause of education,—a cause which ought not to know sectional feelings. It is a nation's concern, because a nation's welfare is at stake. The College of Teachers was instituted to aid in the great work of moral and intellectual culture. It has already diffused a healthy spirit of action among the people. Teachers have done here, what ought to have been done long ago in every part of the Union. Associations of a similar kind are springing up in the extensive regions of the West. Instructers as well as the community are receiving new light. Mind, hitherto torpid for the want of some point on which to act and to concentrate action, is moving with correctness and energy. In the outset of its march, all educational plans, so abundant in these days of experiment and innovation, should be thoroughly examined. Under a new impulse of mind, the imagination is apt to picture advantages, which the dictates of dispassionate reason will show to have no real existence. Education is a practical science; mere theory is of little use. Mind has its own laws; *they* are the work of *nature: theories* are human *schemes:* they are artificial. Education, to be successful, must be based on the knowledge of the physical, mental, and moral organization.

Next to religion, no subject is more interesting,—none more worthy of attention than education. Its object is the culture of

man's entire nature. He possesses all the faculties necessary to the end. Weak in the beginning, they gradually acquire strength and consistency by care, or shoot up wild and rugged under the force of existing circumstances. As it is the object of physical discipline to impart to the human system, beauty and vigor, so it is the object of moral and intellectual, to set the mind and heart right, that on all occasions they may act in accordance with their divine origin.

Of all agents, Education is the most powerful in developing man's nature: Yet no science is so imperfectly comprehended, and none that claims so universally to be understood. Writings eloquent, abound upon this subject. Defects are pointed out, and remedies are tried. But when perfection is thought to be attained, latent evils show themselves when least expected, and the labor of reform has to be commenced anew. But what christian, what philosopher, what friend of the human race,—because difficulties arise,—because the storm sweeps away the foundation, will not labor to re-build the work with *greater strength and beauty?*

Moral and intellectual light never beamed so broadly upon the human family as now. We have every thing to hope;—much to achieve. The human mind is waking gradually throughout the civilized world, to the interests of literature, science, and religion. The present age differs from all that have preceded it. Universal knowledge and constitutional governments were themes unknown in remote ages. Philosophy then dwelt on high. She was considered too sacred to be approached, but by the favored few. The mechanic and the tradesman were precluded from the Lyceum where Aristotle taught, and the academy of Plato was not invaded by their footsteps. But the empire of learning is opening to all conditions of life;—a mighty mustering of intellect is taking place. Genius and virtue, wealth and dignity are uniting in societies for the diffusion of knowledge and correct morals; and, the maxim is becoming universal, that eminence of national and individual character must be laid in solid literature and pure morality.

We live in a wonderful age;—in a country upon which the eye of the enlightened world is fixed. Our government has no parallel. Ancient republics were, and modern monarchies are, but the mockeries of human rights. We stand alone; no nation can be called upon to give us light. It received existence from wisdom, purity and action, which seem to have come down from heaven; it must depend upon these for its continuance. No nation has ever been called upon so expressly as this, to make man proud of himself, *as man.* The story of our doings will descend to future ages. If we remain free, we must be vigilant and active. Education, broad, sound and correct, is the price of liberty.

The consideration of what kind of knowledge and the proper means by which the right kind can be acquired, is one of high

moment. But whatever the education may be which the people receive, let it never be forgotten, that to enlighten the mind, and leave neglected the heart, is to do but a small part of the great work; and to give vigor to vice to the overthrow of virtue. Governments are safe, while the hearts of the people and their rulers are sound. The liberties of Rome were not destroyed by the ambition of Cæsar; the people had become slaves to their venal passions, before he became master of their rights and persons.

Our political institutions have no exemplar,—no archetype: and we are trying the experiment which no nation ever tried, of throwing the government into the hands of the people. It is an experiment which must prove eminently successful, or fearfully disastrous. The result will depend on the intelligence and virtue of the people. We cannot, then, make education too good; nor can we have too much of it. The will of the majority is for good or for evil. It is our law-maker, or our law-breaker. And it is by the father's fire-side and in the school-room, where that will begins its first developments; *there* are laid the foundation of national and individual greatness or destruction. *There* early instructions are received, which become the centre and life of subsequent action of heart and mind. The fear of the bayonet may put down the mob, till the mob become strong enough to put down the law. And when it has achieved this, it will turn its suicidal hand upon itself.

We require, then, all that parents can do; all that schools and colleges can do, to train the young to the sternest principles of virtue; to the highest efforts of intellectual energy. But the majority, under any circumstances, must be limited in intelligence. The stronger, therefore, the reason, that profound knowledge should be extended to as many as possible, so that by intermixture in society with those of circumscribed acquisitions—their knowledge may become diffused—their habits of investigation, and their integrity by such intercourse, be worked into the minds of the mass, and become a part of their thoughts and mode of action. The attainments of well balanced minds exert great influence over those less fortunate, and the greater the number of the well-educated, the wider will be the reach of sound reasoning and correct principles of conduct,

The distinction between the means and the end is a vital consideration. The parental roof, pecuniary aid, literary instruction, academic institutions are but means. These may exist; and yet the character of society still be imperfect. Education itself is but a means of achieving an end; and that end is the moral and intellectual perfection of man.

The great sources, whence the character of individuals is formed, may be considered under three general heads;—1st, in relation to parents; 2d, to the books read at home and at school, in

reference to mental and moral discipline; 3d, to the character and scope of literary Institutions. Upon each of these, we shall make a few remarks.

1st. In relation to parents:—No expression is more frequently used by them, than, that, they are anxious to give their children a good education; it is the only fortune which they will be able to leave them. The sincerity of the declaration cannot admit of a doubt. But what do they mean by a good education? Does it consist in reading, writing, and arithmetic? or, in knowing a few problems in astronomy? or, in a knowledge of a few places upon the surface of the earth? or, in dancing, or music? Unfortunately, in general, nothing more is meant;—and the highest gratification of most parents is to have it said, that their children have bright minds; that they are intellectual, and making laudable progress in learning. This merely intellectual education constitutes the *all in all* of their wishes. But we conceive, that this is an error of enormous magnitude. We hold that intellectual and moral education should go hand in hand; that they should never be separated; that they should commence together the moment the human being is capable of taking cognizance of things. It is on this rock, that the hopes of many an anxious parent are wrecked. High intellectual attainments may exist with great depravity of heart: so too, great moral excellence is often found in those whose powers of understanding are not, or, are but partially developed. Among the virtuous, there can be no doubt in their choice between enlargement of knowledge and corruptness of heart,—between circumscribed mind and moral integrity. The noblest heights, however, of moral excellence can only be obtained, where the mental energies have received the proper cultivation. Unless the judgment and reasoning powers are correctly disciplined, the decisions of the moral sense will often be wavering and wrong, and the consequences of actions be viewed through a false medium. "To neglect the culture of the mind, under the belief, that it is unnecessary to worth of character, is to act on a very incorrect principle. If the moral sense is fairly analysed, it will appear that it is, in part, founded upon the exercise of the intellectual powers, and that in a great variety of instances, it implies their operation. As long as we give the judgment the supremacy among them, and cultivate the rest with a view to it, we need not fear that we shall injure the moral culture of the mind."

Philanthropic and rational beings desire to see every individual happy, and each one is aiming to attain it through some channel which he has marked out for himself; and yet it is too often forgotten, that by the very constitution of our nature, happiness is made to depend more upon a proper regulation of the affections and dispositions than upon the most refined and exalted state of the intellectual powers. With the same integrity of heart, *he*

will be the happier being and more useful member of society, whose mind has received the proper cultivation. "Such a man is not liable to be ensnared by the follies and vices around him, and he will be best able to understand the evidence of important truths, which do not lie within the reach of mere sense, and he will best perceive their application, and how they are to be employed for the improvement of himself and others."

It is a mistake to suppose that the moral culture of the mind is of no consequence to its intellectual. The progress of the mind itself in literary and scientific knowledge, and still more in the development of its various faculties, depends much upon its dispositions. Well regulated affections afford powerful motives to use all the means necessary to enlarge and strengthen the understanding; as, on the other hand, ill-disciplined affections are positive hindrances in the way of solid intellectual advancement. Pride, self-gratification and obstinacy act as great drawbacks, even upon the progress of those who feel an inclination to enter into the fields of science, and above all, thwart the exertions of those who are endeavoring to promote their moral and intellectual interest. "But the discipline of the affections not only tends to bring into exercise the powers most important to the right conduct of life, but urges the mental in the choice of their pursuits." And it may be remarked, that Newton, Locke, Boyle, and many others, whose minds were under strict moral regulation, rank highest in physical and ethical science; and much of their power and comprehension may be attributed to the proper training of their affections. It has been observed by Miss Edgeworth, that some people have a notion, that the understanding and the heart are not to be educated at the same time; but the very reverse of this is true; neither can be brought to any perfection, unless both be cultivated together.

In moral we include religious education. All who acknowledge the authority of the Gospel, must know that religious principles and religious affections constitute an *essential part, if not all* of moral excellence. The principles of action which Christianity inculcates, give stability and refinement to human nature, and it cannot be denied, that they should hold in every parent's mind, a high place in the education of his children.—We believe in no moral codes founded on mere human reason. There is but *one true God, and one true Bible:* and if happiness here and hereafter is worth obtaining, let that *Bible be the guide of life;* let its words be struck deep into children's hearts.

These we hold, are strong and obvious considerations which ought to have due weight with all rational beings, and we think that "the mere man of the world must allow, that, parents who believe that they and their children are destined to exist in a future state, and that the habits and principles we form here, have a decided influence upon our condition here and in the world to come,

would act irrationally, if they did not use their utmost endeavors to give to their children such principles and habits as would secure to them here an approving conscience, and an interest in a future existence." We consider it, therefore, the solemn duty of every parent, while he urges his offspring forward in intellectual pursuits, not to neglect the cultivation of their moral affections.

We have said, it is a great error to cultivate the mind and neglect the heart. And yet, it is unfortunately the case, that mind claims the ascendancy in the thoughts and wishes of most parents. Why is this so? We ask the question of all; because *all* are concerned in the immeasurable extent of mind and soul daily coming into existence. Why is mind given, if it be not for great ends and glorious exaltation?—or, shall we adopt the degrading idea, that it is only a higher order of animal instinct which enables human beings to revel in vice in proportion to the quantity and intensity of its power? Rationality disclaims it; religion revolts at it. But is not the mass of mind educated, as if it were soon to flit into nothingness? Let the moral and intellectual condition of the world answer. Our sons are the sport of their passions, and our daughters,—those beings who exercise unbounded influence over the feelings and happiness of our sex, are too often taught to view themselves, not what God intended them to be, but as meteors, which glare for a moment on astonished vision;—as bright, as evanescent.

The great body of the people see there is something wrong. Hence the cry is raised, give us good education; give us able instructers. But here lies not the exclusive remedy. The error lies deeper than in incapable educators. We fear it lies much nearer home; in early life; in the initial training of children. But, when able teachers are found, do parents perform *their* duties? Do they firmly and energetically co-operate not only with the teachers, but between *themselves*, in order to stimulate intellectual exertion, and implant moral virtue in their children's minds? It is too apt to be the case, that the time and circumstances for doing these things, are neglected, and parents see, when it is too late, the pledges of their affection, walking in the broad road to destruction. All that can reasonably be hoped in such cases, is *reformation;* and the history of human life exhibits the sad fact, that where *depravity* has set its seal for any length of time, *reformation* is apt to come in the *form* only, of a death-bed repentance.

Do we say then, too much, when we assert, that the immense wreck of mind; of happiness; of the moral affections which we see on all sides;—the misery and degradation which stare us in the face,—are mostly owing to the mismanagement or neglect of human beings in the incipient stages of their existence. We think not. All who have lived to an extended period of years, and seen the world as it is—human life and action as they are;—know, as a

general result, that those who have been early and properly imbued with the great truths of that glorious legacy of God,—the Bible;—whose moral organization has been properly tempered while the intellectual received due attention, are better and happier, and more useful citizens than those who have been suffered to grow up under the action and indulgence of their wayward and violent passions. It is in vain to expect a growth of moral virtues and actions, unless care has been taken to *prepare the soil.* It is a mistake; an utter mistake, to suppose that *neglected* mind and heart will, of themselves, ripen into greatness and goodness. Give the young their own way, till manhood has stamped the full force of habit, and gratified sensualism has erased or weakened the counsels of the moral sense, and mark,—such youth;—such men are candidates for misery and public ignominy.

All know what sort of men spoiled children make. Dissolute in their manners, they soon squander what property their parents may have left them, in a manner useless to the community and destructive to themselves. This is a consequent result of lax attention to moral discipline. Were parents to take the proper advantage which nature intended, of the absolute dependence of their children on them in the first years of their lives, two great and useful consequences would follow, one a habit of submission to their authority; the other, that of submission to the laws of the social compact. The habit of submission to parental authority, leads to *self-government;* a habit more powerful over conduct than any code of laws. It is the surest guard over virtue. To prevent evil, we must commence aright; and strengthen the power of this self-authority in the outset of life. Without this, youth and manhood float on a sea filled with rocks and quicksands, and no beacon-light to guide them. But taught to yield to the decisions of conscience and reason, they are able to resist every temptation. No wealth;—no power;—no fame can compensate for depravity of heart, or, make it buoyant, while it is gnawed by the workings of guilt, and sees in every human countenance, the expression of its own degradation.

Without self-government;—without morals and a mind formed by solid knowledge, what is the career of those who claim, before they have arrived at the years of maturity, the prerogative of acting for themselves? Observe in answer, "the multitudes of beardless youth assuming the airs of manhood, and practising vices, to obtain a title to the appellation of men. The present age abounds with such examples. These are the unhappy objects of neglected moral training, and whom their friends allowed to go unrestrained. Their emaciated looks inform the spectator, that a secret canker has preyed on the flower of their youth. Their words, their deeds, their actions, all combine in proving, that they are far advanced in vice, and have been familiarly acquainted with its consequent miseries. The years which succeed a vain, a wick-

ed, and most wretched youth, are often spent in nursing a ruined fortune and a shattered constitution."

"A most fatal mistake is made by parents of all classes in the present age. Many of them seem to think vice and irregularity, the marks of genius and spirit in boys, and that innocence, modesty, submission to superiors, application to study, and every thing laudable, are the signs of stupidity. They often smile at the tricks of a vicious youth, and even seem pleased with boyish profligacy. It thence happens, that their children often prove a scourge to them, and that they feel that sting, which, to use Shakespeare's expression, is sharper than a serpent's tooth;—the sting inflicted by a thankless, an immoral, an ignorant, an extravagant, and an infidel child."

We come now to the second part of our remarks,—the character of the reading, to which the young give their attention. And we lay it down as a truth, that the reading taste of a community is but the reflected image of the books read and studied;—of the system of intellectual and moral discipline to which the mind has been subjected at home and at school. Those works, most in accordance with mental and moral habits, will be most eagerly sought and perused by those who are fond of reading. If mind has been educated properly; if it has been led to delight in substantial knowledge, it will not seek trifling books to pass away its leisure hours. It will not lay Bacon aside for Fielding; Johnson for James; Milton for Moore, the Bible for Volney.

If we estimate the state of education as it is, from its tendencies on minds and morals, and from the complexion of the general literature of the day, we think it will be allowed, that there is some radical error; some poison lurking which has been overlooked. All must know the cast of the great mass of volumes pouring daily from the press. With few exceptions, they are not *didactic;* they are not *calculated* to instruct, nor to bring man nearer to the perfection of which he is susceptible, and into closer alliance with his Creator. They are made to amuse and to sell; to corrupt taste and vitiate morals. Novels and romances and licentious poems find a ready sale. Publishers run little risk in bringing before the public, some fairy tale, or, the adventures of some miscreant;—some Eugene Aram or some fair Rosamond, drawn by some vigorous but tainted mind. This is well known and deeply regretted by those who desire to see a healthy and manly literature. The libraries of the young are filled with works of this class; they are their companions; and the hours which they ought to devote to serious reflection and the accumulation of solid materials for thought, are passed without benefit, in poring over pages, which, in many cases, are transcripts of the mere dreams of some wayward fancy. Public taste as well as sentiment, already feel the consequences of books addressed to the passions of our

animal nature. The writings of Bulwer, of Byron, of Moore, and their servile followers, have had their full weight upon the rising generation. We acknowledge the brightness of their genius and the energy of their writings; but, what avails the intellectual refinement received from these; or any other works of powerful intellect, if morals are corrupted through the same channels, and the best feelings of the heart are prostrated and paralyzed!—What then, can arrest the progress of such a literature? and the growing taste for that literature, which is every where manifest? Cannot manly and energetic education, at home and in the academic hall, be brought to bear upon this subject? If ever union of action was required to check an evil of great magnitude, it is upon this point, and at this time. No individuals, even in whom the moral feelings are blunted, were they to reflect, could stand silent and inactive, and see in their children, the seeds of vice budding, and receiving stimuli to their growth from improper sources: Mind is too sacred;—too god-like a gift, to be suffered to be turned loose upon its own wild energies, and by its contagious influence carry desolation into the immense mass of intellect destined to an immortality of happiness or misery.

It cannot be denied, that the character of the reading which occupies the attention of the mass of young people, is not of the right kind; and it cannot be doubted, that books may prove as fatal to purity of principle, as the company of the vicious and abandoned. Examples are too numerous not to be noticed by all. We see in the history of Revolutionary France, the effects of such writers as the Voltaires, the Rosseaus, the Volneys and the Diderots. It was licentious books; books of light reading; of fiction; of philosophic religion, that made France one vast charnel house; that prepared the way for the decree of the French Convention, that "Death was an eternal sleep;" that we perish and are forgotten like the brute creation!—The signs of our own times are portentous.—Heaven avert the blow from our young and happy country. No nation, if true to the cause of *Christianity and science*, ever raised upon itself the hand of destruction.

It concerns the national character, that a healthy and manly taste be cultivated; it concerns the national literature. If public taste be vitiated by the press,—the press must pander to its appetites. We must have a trifling and licentious literature. The songs of the Troubadours will be back upon us. Flagitious reasoning and sensual descriptions will usurp the place of every thing sound in philosophy and lovely in religion.

"It is no slander, but common-place truth to say, that this age is *not* an age of deep, strong, thorough thinking. Of profound study there is great impatience. Calm and solemn inquiry is rare. The mind of this generation is restive, feverish, impassioned, and consequently prone to reckless radicalism. The ven-

erable locks of antiquity, whitened with the frost of nearly six thousand winters, have been torn off by some ruthless hand, and childhood has been emboldened to say—go, thou art useless." And we attribute this condition of mind, to the most powerful of all moral agents now in full operation,—the nature and object of the education of the age. The cause and the effect are visibly associated.

It is a peculiar trait in the human character to leap from one extreme to another. Formerly, in order to obtain eminence in science, it was deemed requisite to labor long and constantly. It was judged too, that, if we desire to have sound public morals, deep attention must be given to human beings in the initial stages of life. But with the mass of people, these opinions seem to have lost their truth. And yet, the general shout is education;—give us light,—while the great source from which it is to come, is slightly noticed. But the shout must be vain, so long as education is laid on a narrow, weak and unsound foundation. The maxim, that labor is the price of knowledge, and virtue of happiness, is as true now as it was in the days of old. Opinions may change, but mental and moral laws, *never*. Minds, that look to lofty excellence, must do now what the minds of the illustrious dead have done in all ages,—study, think, investigate,—not occasionally, but constantly and intensely. But how is it, in this restless, ransacking age? The stern decisions of old time; of hoary headed wisdom, are too hard; too laborious. Ease and simplicity are the order of the day. Every science and every art must be measured by the square and line, and beyond their bounds, mind need not penetrate. Every thing must be brought down to the level of the most ordinary intellect; within the compass of a nut-shell. Science comes in the changing form of Proteus; it must be stripped of its difficulties; it must be popular. Mathematics must be brought down from its lofty pedestal, and made to prattle in the language of children. Abridgments and explanations and conversations without end, rise upon the labors of Euclid, Playfair, and La Place, and the physical sciences come in for their share of simplification and popularity. Old Euler, and Bonnycastle's Algebra must give place to those adapted in the language of authors, "to *young* ladies' intellect," and the clear reasoning of the Alexandrian Mathematician yield precedence to some child's Lessons in Geometry. In this mechanical age, as it has been called, the helps to learning are multiplying so fast, that it is to be feared, the young will abandon all efforts to help themselves. Those who know from experience, know well, how apt the mind is to take up with the *shadow* of the thing, instead of the thing itself. We need not books nor systems which are remotely, if not directly, calculated to foster that pernicious propensity more strongly. They render the mode of obtaining knowledge so easy, as to

reduce it to a mechanical instead of an intellectual employment. They are fatal to solid thought and to radical attainments.

It appears to us, that the present age is suffering its zeal in the cause of education to outstrip its judgment. The wisdom of bygone days seems to be of little weight. "But the study and experience of several thousand years have not been entirely in vain. They have developed facts and established principles in education, which must be practically recognized in all successful attempts to improve the human race. Hence, wise men are slow to embrace new doctrines, and are prompt to reject those subversive of well established principles; nor are they in haste to reduce theories to practice not well sustained by the experience of past time." And on no subject ought there to be exercised more caution and thought than upon the system of education in general use, and above all, when a national one is under consideration.

It is often asked, has not the present age an advantage over the ancients in the means of acquiring knowledge? And the inquiry is made in such a manner as to lead to the inference, that because the means exist, the merit of the age must at least be equal to that of any particular era of olden time. But there is a wide difference between the means and the actual result. What they wanted in these, they made up by steady, well directed labor. If we surpass them in physical science, they are at least equal to us in all that pertains to the training of the mind. It would, in truth, be strange, were we not their superiors in some respects, inasmuch, as we have before us, the knowledge which has been accumulating since the time the Chaldean astronomers formed the stars into constellations, and the Argonauts traversed the unknown waters of the Euxine. In moral excellence, too, they exhibit names of illustrious note, and if we surpass them in examples of this nature, it may be attributed to the *christian light* and expanded science under which we live.

If the ancients rose to eminence in matters of mind by constant application and the perusal of solid authors, it is no less true of the ages immediately subsequent upon the revival of learning. Books then were few, and difficult of access, but there were scholars, who, in the accuracy and extent of their knowledge, have not been equalled in any succeeding period. The conquests obtained in the regions of learning at that time, were obtained with difficulty; but a degree of force was acquired and exercised in the conflict which extended and secured the subjugated domain. In those days, there were no translations of the Greek and Roman writers; no short and royal roads to knowledge. The spirit which the study of the classics brought forth, extended itself to science. Genius without collateral helps and without tools, drawing upon its own resources, created new apparatus, and made new and glorious discoveries. Such were Copernicus and Galileo, Kepler

and Bacon: Such, too, were Newton, and Boyle, and Huygens, and our own Franklin, who, though they lived when books were more abundant, carried to their task the same spirit of laborious study and patient investigation. And this must be the case with every individual who looks to eminence in literary and scientific acquisitions.

Of what advantage, then, to youth, is the multitude of books, unless a judicious choice is made, and they are properly used? Of what use are Academical Institutions, unless the minds of students, pent up within, are subjected to a vigorous discipline, and nourished by a manly literature?—As one of the people, we wish to see a change come over the spirit of our Literary Institutions in these respects, and a total renovation in the general literature of the day.

With these remarks, we pass to the third division of our subject, the object of the higher places of academical learning. These we think, ought to combine the advantages of intellectual pursuits with practical science. It is in this field, that the present age differs from all that have preceded it.

Immediately subsequent upon the dark ages, it was the object of the nobles to keep the common people in ignorance, and of the monarch to keep both in subjection. Their united aim was to smother learning. When, however, it awoke from its long sleep, the first schools that arose were for the clergy; those for legal students soon followed, and these were ultimately extended to Letters which were confined to the privileged orders. The course of studies in these institutions was adapted to the condition of society; and, the great mass of the people was excluded from the means of acquiring knowledge. Universities and Colleges took their rise from these, and the course of studies intended for the foundation of the learned professions, has continued to the present day. Oxford and Cambridge, which date their origin from the middle ages, were the immediate models of the American Colleges and higher places of learning.

As admirable as the course of studies in the English and American Institutions of the higher order may be,—yet we conceive there is a very prominent defect in their object and organization. Their character is too exclusive, admitting no students, except they are properly prepared in classical literature, and rendering it compulsory to prosecute the Latin and Greek languages to a much greater extent. No separate departments exist, to which those seeking knowledge in any particular art or science can be admitted. If we consider, that the main support of our government lies in the solid knowledge of the people, it must be allowed, that this organization is inadequate to the end to be attained. It has followed, that a large portion of society has been cut off from the advantages of the higher pursuits in knowledge, and that there is

constantly kept up a wide chasm between professional men and the great body of the people. "An amazing extent of common sense and intellectual power, provided by nature for the development of the resources of our country, have thus been depressed in the pursuits of successful industry, and prevented from their full usefulness to the public welfare." This must be the case so long as colleges, with some few exceptions, remain constituted as they are, and our private academies and common schools confine their course of instruction to the barely necessary branches of knowledge. There is a vast and unoccupied space between the common school system and the college course, and the character of our government as well as the wants of the people, will ultimately render it requisite, that either the public and private schools raise their standard of literary and scientific study, or, the colleges organize on a plan that will admit students to the prosecution of any individual branch of learning.

The organization of colleges and higher schools ought to be of such a nature as to offer every advantage to those desirous of extending their knowledge in any one department. The nature of our government demands that every avenue to science and literature should be opened;—to the poor as well as the rich. On the continent of Europe, except in some states, while the *few* are admitted to walk at large in the fields of learning, the *many* are destined to remain uneducated and inactive. The idea of the adaptation of the arts and sciences to the improvement and happiness to the common people, has not yet taken a foot-hold in that region. "*They* have not the *middle* class which constitutes the great body of *our* society, and *we* have not the *two* extremes of the *high* and the *low*, which form the mass of theirs." If their present arrangements are favorable to their monarchial institutions, they are not those that are suited to the genius of our republic. We hold a rank incomparably pre-eminent in general intelligence and productive industry, and this is the distinguishing feature between them and us, and the natural result from the difference of their and our institutions.

The wants of our country seem to demand an organization of the higher places of learning, so that not only those designed for any of the learned professions, may prosecute the study of the Languages, Mathematics and Philosophy, but also those intended for merchants, architects, civil engineers, manufacturers, etc., may resort thither with equal privileges and equal advantages. We would have the intellectual and practical combined. But while we speak of Institutions, so arranged as to admit all conditions to an equal pursuit of the sciences, without especial and compulsory attention to the classics, let us not be understood, that we speak disparagingly, or think lightly of Greek and Roman literature, or, that the time employed in their acquisition, is time unprofitably spent. We mean nothing of the kind. "We esteem classical

learning as one of the most pure and elevating pursuits in which mind can be engaged. He who would imbibe a lofty spirit of generous and heroic virtue, a true and ardent love of civil and religious liberty; a refined taste; a well ordered intellect, and a free exercise of the combined graces and strength of oratorical language, let him drink deep and long at the fountain of Greek and Roman literature."

While we urge an organization of academical and collegiate Institutions on this plan, let not those of our own city be forgotten. Woodward and Cincinnati Colleges,* which sprung into existence through individual and public bounty, and have been warmed into vigor by the professional talent that superintends and directs them, were the first, or among the first, to lead the way in opening the doors of these sanctuaries of learning, so long closed upon the great body of the people. Nor must we forget our private and public schools; the former ranking in excellence and range of literary acquisition with those of the highest order in our country; and the latter, springing from the wisdom and generosity of the citizens, and directed by the efficient energy of patriotic trustees and directors, co-operating with judicious educators of their own choice, in advancing them still higher in *scope* and *merit*. As citizens of the West, we exult in the bright and growing prospect before us;—in the growth of a system of education unequalled in its object and bearing. What educator would not feel encouraged? What wonder that our Institutions of learning flourish, when we see such interest manifested, as we see this day, in this assembly, composed of the rich and the poor; the young and the old; the mechanic, the merchant, the physician, the lawyer, the divine, the educator, the Trustee and the Director of Schools, all united in a yearly jubilee to aid and accelerate, by their countenance and counsels, the great and sacred cause of Education.

But in all our efforts;—and under all organizations of schools and colleges, there is one object, which ought never to be lost sight of;—we mean the fear of God. "Our government and all our civil Institutions are founded on the Christian Religion. Intellectual and moral training mutually aid and should accompany each other. The principles of justice and rectitude in this life, are best implanted in the youthful mind by teaching it the great truth, that there is a day of accountability in the life to come, and before Him who sees our secret acts and knows our hidden thoughts. Fixed impressions from lessons of early piety and precepts of virtue aided by maternal affection, mingle in all the workings of the human heart, and amidst the pursuits, the strifes and seductions of the world, will become the guide and pole-star of actions in after life."

* Since our remarks were written, we are informed that several colleges in the West have recently organized on the plan above suggested. Among these, the Miami University at Oxford, well known to our citizens for its excellence, the South Hanover Institution, in Indiana, etc. We are very glad to see places of learning of this character, springing into existence.

THE MORAL INFLUENCE OF REWARDS, IN A SYSTEM OF EDUCATION, FOUNDED UPON THE DOCTRINE OF THE WORD OF GOD.

BY REV. S. W. LYND.

That great and excellent man, whom all regard as "*the Father of his country*," in his farewell address, expresses his conviction that religion is essential to the support of national morality and prosperity. He says—"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who would labor to subvert these great pillars of human happiness, these firmest props of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connections with private and public felicity. Let it be simply asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure; reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

I presume that this whole assembly is prepared to adopt most cordially the sentiments of this distinguished man. The religion of the Bible is the great safe-guard of our political institutions. Let the principles of the Bible influence the mass of the community, and we shall continue to be a free, prosperous, and happy nation.

The chief design of the Bible is to form moral character, and to subserve the best interests of men through their entire existence. Its principles should therefore be connected with every system of mental improvement. They should be introduced into every place of instruction on the earth. No person should be considered properly educated, whose moral faculties have not been trained by these principles. Every feature of public instruction which is not conformed to them, should be abandoned.

It is not my design, however, to speak of the importance of the Bible in our halls of instruction. That was ably exhibited on a former occasion. I have selected as the subject of this introductory lecture—*the moral influence of rewards in a system of education, founded upon the doctrine of the Word of God.*

I use the term *reward* here in the obvious, ordinary sense, i. e. a *recompense for something good performed.* Not every thing good which we receive, can be called a reward. Suppose two men are desirous of obtaining an office, for which one is much better qualified than the other; and the place is awarded to him who is best qualified. The one who is selected receives a *benefit*, not a *reward.* Rewards and punishments always pre-suppose something that is voluntarily done well or ill.

I take it for granted that a system of rewards and punishments is necessary to efficient government. The laws of our physical organization involve such a system. He who regards these laws is rewarded by a healthy, sound action of the body, while he who puts them at defiance, is punished with sickness, pain, and an enfeebled constitution. Rewards and punishments are among the essential elements of a peaceful and prosperous community. They occupy an important place in the moral government of God.

The Bible clearly teaches the doctrine of reward. Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. He considered reproach for Christ's sake greater riches than all the treasures of Egypt. The reason assigned is, that he had respect unto the recompense of *reward.* David declared, "Verily there is a *reward* for the righteous." Retribution was constantly held up by the prophets. "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured by the sword: for the mouth of the Lord hath spoken it." Our Lord and his apostles constantly exhibited this principle in the divine government. Paul says, "He that cometh to God, must believe that he is, and that he is a *rewarder* of all them that diligently seek him."

But upon what principle does reward proceed in the Bible? It is uniformly the reward of *moral character.* Every man is to be finally judged according to this character. The reward of the believer is proportioned to his *faithfulness.* God never confers his promised blessings upon any person, according to the *talents* which he possesses, but according to the *moral* improvement of his talents. He does not say to any of his followers, "Well done, good and *successful,*" but "Well done, good and *faithful* servant." This position may be illustrated by two of the parables delivered by our Lord. In the one case, a rich man going into a distant country, committed to his servants different sums of money. To one, five talents; to another, two. When he returned and called them to an account, he found that they had made an *equal* improvement, each having doubled his deposit. The reward conferred on each was *equal.* His commendation of each was upon the principle of faithfulness. "Well done, good and *faithful* servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of

thy Lord." In the other case, a rich man departing for a distant land, committed an *equal* sum of money to each of ten servants, and commanded them to occupy till he returned. These servants made a *different improvement* of their capital. One gained ten pounds, and another five. They were therefore rewarded *differently*. One received authority over ten cities, and the other over five cities; but both were rewarded upon the principle of *faithfulness*. This is particularly stated in relation to the one who had gained ten pounds. "Well, thou good servant, because thou hast been *faithful* in a very little, have thou authority over ten cities." We may therefore regard it as an established principle in the divine government, that he will reward every man, not so much according to the talents he possesses, as according to his fidelity in improving them.

The wisdom of this system must be apparent to every reflecting mind. If reward were placed upon the foundation of talent, or of superior attainments resulting from superior talent, the mind would be diverted from the essential constituents of *moral* character, and would regard adventitious circumstances as forming the basis of divine favor. This would naturally excite the envy of the human heart against those whose talents were of a higher order. But when reward is based upon *moral merit*, there is no room for envy. Great talents in this case only increase the responsibility of the person who possesses them. They neither form moral character, nor change it: and a person of small talents will not on that account be undervalued. All may reach a high moral character, and a felicitous destiny, who faithfully improve the trust committed to their charge. The influence of this system is encouraging and animating. It is decidedly good in relation to the forming of character.

Now if it be granted that every system of instruction should have regard to the training of the moral faculties, to the formation of moral character, and that the principles of the Bible are the great principles by which this character is to be moulded,—then the system of reward which the Bible furnishes, should constitute an important feature in the education of youth. The moral influence of reward, founded upon the Word of God, should be brought to bear upon all our institutions of learning. Let me repeat the principle that the Bible uniformly teaches, *the reward of moral merit*. This is a point to which all our youth may arrive by industry and correct behavior; but they cannot all possess the same grade of intellect, or be equally successful in the acquirement of knowledge, during the hurried term of collegiate instruction.

Here our plans of education are generally defective. They found the distinction of merit upon *talent* and *acquirement*, instead of moral character. Through the whole course of academical and college studies, our youth are carried onward by the im-

pulse of ambition. It is a fair race for the superiority of fame, from the starting point to the goal, and reminds us of the Olympic games, as described by the apostle Paul. "Know ye not, that they which run in a race, run *all*, but *one* receiveth the prize?" Happy would it be for society, if this principle of reward were confined to athletic exercises! The medal for superior attainment adorns the breast of *one*. The first honor of the college pertains to *one*, and he, perhaps, the least moral of all. Could you look into the heart of that *one;* could you see the motions of the spirit in those who failed to grasp this honor; could you know the feelings of parents and friends on both sides, you would probably see one of the grand causes that originate and perpetuate the disorders of society. I cannot but regard the distinction founded upon mental superiority as one of the most ruinous instrumentalities ever devised.

But as this is a subject of no ordinary importance, and worthy of a thorough discussion, it will be necessary to be more definite in pointing out its evil consequences.

1. It overlooks the arrangements of Divine Providence.

The minds of some youth are not as easily developed as others. One of the most celebrated physicians and surgeons of modern times, after having completed his medical course under the most favorable circumstances, was regarded by his instructers and particular friends, as a man of very ordinary mind and attainments. He fell, in their estimation, below mediocrity, and it was supposed that he never could rise to any eminence in the medical world. More than once, if I am rightly informed, he was refused a degree. But nothing daunted, he went to Europe, and continued his studies in the best schools. Returning to his native country, he rose to a character in the medical profession, which it is the felicity of but few to attain. But examples are unnecessary to an observant community. The facts are all around us, confirming the position, that some minds are not as early developed as others. To create a distinction, therefore, by any system of reward, which exalts the inferior over the superior intellect, because of the more rapid development of the former, is to overlook the arrangements of Divine Providence, and erect our tribunal in opposition to that of the infinite God.

Some youth excel in the power of memory, whose ability to originate trains of thought is exceedingly limited. By this faculty they acquire an apparent triumph, in the course of their education, above minds of far more vigorous mould. They receive the honor which properly belongs to others, even upon the principle of rewarding intellectual merit.

In addition to this, many young persons have, perhaps constitutionally, a want of confidence in themselves. But from whatever source it arises, their efforts to communicate thought become

paralyzed, and, in many instances, the entire equilibrium of the mind is gone in an instant. Under these circumstances, the highest intellect cannot arrive at the reward of merit for superior attainment. This want of confidence may be conquered in after life by habitual practice in one sphere of operation, and by mingling considerably in society. Some, on the contrary, have a confidence, frequently only another name for impudence, which enables them to appear to greater advantage than others who possess more substantial knowledge. The reward which they receive is unjust, because it overlooks the arrangements of Divine Providence.

As far as my observation extends, the manner in which education is frequently conducted, has a tendency to perpetuate this error. All pupils are not equally quick in their perceptions; and this may arise not from a *want* of intellect, but from a wide and powerful range of mind which traverses connections and results, before it is prepared to grasp a given proposition. In the mean time, the student is hurried forward in his class. The teacher proceeds onward according to his own well trained and accumulated perceptions, taking it for granted, that all his pupils are prepared to follow him, when some of them are not yet perfectly settled upon the preparatory steps. I have heard lectures on Astronomy, Natural Philosophy, and other branches of science, delivered with great learning, which might as well have been uttered before a gallery of paintings as before a class of students, as to any permanent advantage which a class could derive from them. The number of honorable exceptions, however, is daily multiplying.

2. If this system of reward overlooks the arrangements of Divine Providence, it must have, to a considerable extent, a withering influence upon intellectual effort.

Let us suppose that the celebrated physician and surgeon to whose case I have referred, had suffered his mind to be influenced by his failure to obtain a degree at the time he expected it, what would have been its effect? In all probability, he never would have made another effort, and his invaluable services would have been lost to the world. Had he not been a man of uncommon firmness and perseverance, he would have yielded the point and sunk down under the conviction, that any further attempts would be useless. In nine cases out of ten, utter discouragement would have been the result. It is to be remembered, too, that the maturity of manhood was in his favor. Had he been a mere boy, it is probable, he never would have overcome the discouragement. But he labored with great perseverance, resolved to prostrate every interposing obstacle, and as he labored, a mighty intellect began to develop, and he became great in the midst of greatness. How many would have fallen where he rose.

Take a boy of his slow development of mind, and place before his ambition the reward of literary fame. Let him toil with ardor worthy of the highest honor, and fail in securing it, as the case supposes he will. Let the fact of his mental inferiority be made to stand out prominent in the distribution of commencement honors, so that he cannot possibly mistake the estimation in which his talents and proficiency are held by his instructers. Let this fact produce the impression upon his mind, that he is stupid, and it is not in human nature to resist discouragement. That bright gem which another system might have brought out, and polished, and which might have excited the admiration of a *world*, is destined to remain buried, till the unveiling of the mortal part displays its glory to the gaze of angels.

Take for another illustration a young man wanting in confidence. Through the whole course of his education, he labors under this difficulty. Every step of his progress upon the system of intellectual reward, has a tendency to convince him, that he can never attain to the elevation of others in the school or the college. What must be the effect upon his mind? What, but to increase his embarrassment, to paralyze his efforts, and to leave him, in conclusion, far in the rear of others. It is a fact not to be concealed, that a considerable number of college students make no effort to obtain the first honor. In schools, but few comparatively think of obtaining the medal. They perceive, at an early stage, that disappointment would be the result. It is certainly worthy of enquiry how far this may operate, in producing that indolence, and indifference to learning which characterize so many pupils.

In many instances the successful candidate himself will dwell with complacency upon his superiority of intellect, and, in future life, remit that industry and perseverance, without which the highest order of mind will ultimately become inefficient. What is the fact in a multitude of instances? Students have passed through their collegiate course with honor, and then have supposed that their education was finished. No one need be surprised at this, who considers the motive by which they were impelled to gain literary eminence. Inflated with pride and vanity, they have looked with contempt on those beneath them in attainment. Whereas, those who, during the same period, were not above mediocrity in their class, have, by diligence and perseverance, overtaken the former, passed far beyond them, and ultimately reached the highest point of human attainment. The reward of mental superiority is in the one case, *injurious*, and in the other, *unjust*.

Upon this system of reward, many young persons of fine mind have not a fair opportunity furnished them to gain the highest honors. The class is hurried forward before they are prepared in the understanding of first principles to accompany them with advantage. Now, some minds are so constituted, that, if they cannot

thoroughly comprehend every point as it is presented, they will not move onward at all. Their conviction is, that it is perfectly useless to make any effort in this rapid race for distinction. What must be the inevitable effect of this system upon their mental development and their moral character? It entirely perverts the great end of education, renders the place of instruction a hated place, and induces that indolence which attaches to so many pupils. I believe that in many instances, instead of punishing the *pupil* for idleness, want of perception, and dislike to the school, the *instructer* should be punished.

View this system in any light whatever, and it will be seen to have, in a great number of cases, a withering influence upon intellectual effort. One of our most respected teachers in this city informed me, when I named to him the subject of this lecture, that on one occasion he promised a reward to the most successful candidate in a particular branch of study. A little girl, a competitor in this contest, exerted all her strength, striving by incessant diligence and perseverance to secure the reward. She failad to succeed. What was the consequence? For a considerable time after this failure, she was one of the most trifling pupils in the school.

3. This system has a tendency to develop some of the worst passions of human nature.

It will be granted by all, that the most important season in human existence, in which lasting impressions may be made upon the mind, is the season of youth. This is just as true in relation to moral principle, as it is in reference to intellectual improvement. This season once past, and the mind, pre-occupied by false principles, will resist any system of moral government that comes in conflict with its uncontrolled inclinations. Should a teacher by any action, by any plan of reward, excite the very passions which the pupil has been taught to discipline by theory, what influence would it have upon the mind of the pupil? What effect would the principle of fearing God, taught every day, have upon the mind of a youth whose parent should excite him to fight a duel, under the promise of a high reward, if he succeeded in killing his antagonist? What if all the Trustees and officers of all the schools and colleges in the land should pass him a vote of thanks for the honorable deed?

If I understand the morality of the Bible, its design is to elevate the affections, to fix them upon proper objects, to perpetuate in the heart the love of God and man, and to discountenance every exercise of them which degrades, or which alienates man from man, and from his Maker. Hence doctrine, precept, example and *reward*, are all adapted in the Bible to the accomplishment of these ends. But of what use will it be to introduce into our schools and colleges, the morality of the Bible, as long as the prac-

tice of rewarding intellectual attainment continues? This system fosters *vanity*, *pride*, *ambition*, and *envy*.

It excites *vanity*, or that self-complacency which we feel in the consciousness of being superior to others. Add to this, a contempt for those whom we consider our inferiors, and it becomes *pride;* and pride necessarily grows out of this system. It cherishes in the soul, *ambition*, the desire to obtain and increase this superiority. Ambition leads to discontent and envy, and connected with these, it is the most reckless, corrupt principle of the human heart. It is the prime mover of rebellion against the government of God, afflicts its possessor with an unsatisfied craving fatal to happiness and virtue, and originates the most tremendous evils in society. The history of ambition is the history of *cruelty*, and *blood*, and *lamentation*, and *crushing empires*. The progressive character of ambition is too well known to need illustration before this assembly. It is a raging flame that spreads with inconceivable rapidity, until it becomes extinguished for want of fuel. It is the breeze, rising into the storm, and in the devastations of the tornado, concluding its course of wrath.

Nor are we to be informed, that the *candidate* for *literary distinction* may exercise a spirit of ambition without danger to society. Who collected the materials and kindled the flame which burst in successive conflagrations upon the kingdom of France in her revolution? Men, who, by the pride of literary eminence, set themselves above the Bible; invented a system of immorality, which they falsely called philosophy; unhinged the faith of the nation in the principles of the christian religion; and threw off the restraints of conscience and of the law of God.

The heart of man is full of ambition. It needs a course of moral training which shall control it to proper ends. But what is the influence of proposing reward to youth for rising superior to others in literary distinction? Is it not secretly and effectually cherishing a wrong spirit, a spirit of vanity, and pride, and ambition? And can it be wise, or moral, or religious, to uphold such a system?

This principle of reward excites *envy* in the breast of the pupil, which often becomes an abiding passion, and leads him on to every means to accomplish the ruin of his rival. Anger and fury soon exhaust themselves, because they are too violent to be lasting; but a life-time is too short to expend the resources of envy. How frequently has the candidate for intellectual honor felt as though he could annihilate his rival? Or, to say the least, how often has he wished him dead, that there might be no obstacle between him and the object of his ambition? A young man at college is resolved to obtain the first honor. He studies incessantly night and day. He prostrates his health in the enterprize. But the decision of the Faculty announces his failure. The honor is

conferred on a more successful rival. What are his views of the result? He believes that he deserved the honor, that partiality has operated to his prejudice, and that he has been unjustly treated. What are his feelings towards the faculty, and the successful candidate? We cannot even approximate the fact. And what is the issue as to his moral character? It has developed the strength of unholy passions, which not even death itself may eradicate, and which, but for this system, might have been efficiently disciplined and subdued. It is training the spirit to vice.

This system is opposed to the design of God in revealing himself to men. One prominent part of duty, as exhibited in the Bible, is to love our fellow creatures as ourselves, and thus to form a peaceful and holy community on earth. But this system tends to alienate man from man, as far as its influence goes.

It is important to distinguish between the *reward* of *intellectual superiority*, and the *approbation of intellectual effort.* The latter is connected with a moral influence upon character, the former leaves character out of sight. I will endeavor to illustrate my meaning. When Mr. West, who became one of the most distinguished painters of his age, was a little boy, he showed his mother a drawing which he had made. As an expression of her pleasure, she gave him a *kiss*, which greatly delighted him, and increased his desire to proceed with his little pictures, because his mother was so much pleased with them. He frequently observed to his friends in subsequent life—"*that this kiss made me a painter.*" That simple token of approbation kindled his desire to become a painter, while it tended to cherish a feeling of filial duty. But let us suppose that there had been a brother who made a similar effort, spent as long a time at the work, took equal pains, in short, *did the best he could*, and yet produced a very inferior drawing to that of his brother, and the mother had distinguished one by giving him a *kiss*, and the other by a cold indifferent look, what would have been the effect? Every one is prepared to say, that the mother would have adopted the best possible course to alienate the affections of her child from herself and from his brother. And can that which is wrong in parental government be right in the government of schools and colleges? Here is a case in which the inconsistence and error of intellectual reward, displays itself most glaringly and offensively.

The late Mr. Fuller remarks—"It is a distinguishing property of the Bible, that all its precepts aim directly at the heart. It never goes about to form the mere exterior of man. To merely external duties it is a stranger. It forms the lives of men no otherwise than by forming their dispositions. It never addresses itself to their vanity, selfishness, or any other corrupt propensity." But here is a system of reward that appeals directly to the

selfishness and vanity of the human heart. It tends to increase the influence of self-love, already too predominant.

I lay it down as a principle in morals, not to be controverted, that no motive which appeals to the selfishness, vanity, or pride of the human heart, can be *morally virtuous:* for, if it be morally virtuous, then *selfishness, vanity* and *pride* are *moral virtues.* This principle is fully sustained by the Bible, as has been shown in the quotation from Mr. Fuller. If, then, I have succeeded in proving, or if it is conceded, as I am persuaded it will be upon mature reflection, that the system of rewarding mental superiority furnishes a motive which directly appeals to these immoral propensities, my argument is established. Will any man at the present day, understanding these terms, maintain the affirmative, that selfishness, vanity, and pride are moral virtues? Will any one undertake to show that the Bible does address itself to these propensities as a motive to moral action? And will any one say that this system of reward does not appeal to these propensities? To what then does it appeal? To *humility?* or *meekness?* or *benevolence?* or, in short, *to any thing that can be regarded as a moral virtue?* No; the system is wrong, decidedly wrong, and ought to be abandoned.

It will be perceived that I treat this subject on the ground of high and holy principles; and whatever objection may arise upon the details, it cannot, in the least measure, affect the force of these principles. Every motive to excellence in every department, must be morally virtuous or morally vicious. There can be no motives which possess not the one or the other of these characters. If we urge young men to make high attainments in knowledge, that they may faithfully consecrate all their powers to the glory of God, and the good of mankind, we make an appeal to their sense of duty, and their obligations to God as their final judge. He has committed to them a mind which in all its developments must have respect primarily to these obligations. The faithful improvement of talent upon this principle is morally virtuous. The reward lies with their Maker. As far as we reward pupils for attention, diligence, faithfulness, and correct deportment, we employ *motive* that is *morally virtuous.* All young persons have it in their power to receive the reward, and if they do not, it is entirely their own fault. It condemns them on the same principle that God condemns them, their own conscience being witness.

But if we urge young persons to make high attainments in knowledge, that they may be superior to others, that they may occupy a high and honorable station in society, and excite them to this result, by rewarding intellectual superiority, the motive is not morally virtuous. No good can ultimately result from it. It rewards for distinctions which are of no account in the sight of heaven. It exalts the most successful, and depresses the one who

fails, where the failure is not from any fault of his own; and his conscience testifies that he is punished upon a false and unjust principle.

Whatever reputation may be awarded to knowledge, we should never lose sight of the fact, that the *moral character* is the most important part of all that pertains to man. This is connected immediately with his eternal interests; and it is the duty of every one in society to promote the eternal interests of his fellow man, as well as his own. The formation of moral character depends, in a great measure, as far as instrumentality is concerned, on the moral training received in the season of youth. While it is a solemn obligation resting upon every parent to give this training to his children, teachers are not divested of responsibility. In order to accomplish this end, the principles and motives of the Bible must be instilled into the mind; and especially the fundamental truth connected with the salvation of the soul through a mediator. In addition to this, vicious propensities are to be eradicated. Pride, envy, malice, vanity and kindred vices must be subdued in their first motions, or they will acquire vigor by indulgence. Let it also be observed, that *example* must harmonize with *precept*. Every course of instruction adopted, must embrace it as a friend and fellow laborer. It is found by experience, that when precept and example are at variance, the pupil inclines to the *example*. The most thorough induction into moral precepts may be rendered useless by exciting or cherishing the vicious propensities of youth. In this view of the subject, it is worthy of a serious consideration how far the system of rewarding pupils in a race for intellectual superiority, may influence their moral training.

The impressions which are made upon the minds of young persons are generally of a durable character. Every argument, therefore, that may be employed to exhibit the advantages of exciting youth to make high attainments in knowledge, by holding out the reward of intellectual superiority, is an argument in favor of forming *a vicious habit*. The motive presented becomes a ruling instrumentality. It becomes the main spring of action in subsequent life. In vain will you urge the politician, the lawyer, the physician, to attain to eminence upon the ground of being useful, on the principle of glorifying God. This has been no part of his early training. The food of his intellectual strength was an appeal to his vanity, his selfishness, his pride, his ambition. His character was formed under this influence. It has incorporated itself with his intellectual existence. Solomon says, "Train up a child in the way he should go, and when he is old he will not depart from it." But the reverse is equally true. Train up a child in the way *he should not go*, and when he is old, he will not depart from it.

4. We are not to suppose, that the influence of this system is limited to a few college students. It is approved and extensively practised. It is carried into families, and into the community. The influence is accumulating. It perverts the judgment in relation to the forming of right distinctions upon the subject of true merit.

What is more natural than that the youth who has been taught to employ all his resources for the purpose of gaining *literary fame*, should esteem this the highest point of all true eminence? You may give him precept upon precept to convince him that the formation of moral character is the most important part of his education; but how is it possible for him to believe it, when the very highest reward is appropriated to successful rivalship in knowledge? He does not believe a word of it. If he believes the *testimony*, he must abandon the *practice*. If he believes the teaching of the *practice*, he must despise the *precepts* of his instructers. It is not the *power* of *moral character* which he is taught to appreciate by this course, but the *power of knowledge*. And has not this idea pervaded the community at large? Is not this system calculated to foster the pride of intellect, and to give a prominency to learning which does not justly belong to it? Is it not adapted to promote an almost universal impression that will ultimately be our ruin as a nation, if God prevent not? What is more common, and yet, what is more indefinite, than the prevailing motto, "*knowledge is power*?" The influence of language, and especially the language of unmodified, confirmed maxims, in controlling the judgments of men, and imposing upon successive generations, is but little understood, even by the intelligent of the community. The bearing of that single oft-repeated motto, upon the whole circle of intellectual and moral enterprize, we shall probably never be able to appreciate. It is not hazarding much to say, that it has been associated in the minds of many with the idea of virtuous moral action. Hence, we are so frequently reminded, that the principal reason why the Grecian republic did not stand, was, because the power which knowledge confers upon its possessor, was not equalized among the whole mass of the body politic: and we are warned that the glories which now blaze around our free institutions, will go out in everlasting darkness, unless the great mass of the people be enlightened. It is admitted, that a healthful moral sentiment is usually associated with this public enlightening; but who does not perceive that it is merely *subordinate*? The grand, the controlling idea is the *power of knowledge*. No one who has made accurate observations can fail to perceive, that *popular intelligence* has been cherished as the principal bulwark of our political existence.

Knowledge throughout the mass of the community has an important place in the preservation of our free institutions; but how-

ever widely diffused, however accumulated, it is not the *most* important. Here lies the error. The maxim that, *knowledge is power*, has operated imperceptibly upon the minds of men, and so has the system of intellectual reward, until *education* has become the idol at whose shrine they worship. It reminds us of the uproar at Ephesus, when for the space of two hours, the people cried out—"*Great is Diana of the Ephesians.*" "*Knowledge is power,—knowledge is power,*"—has rolled over the earth as the voice of mighty thunderings. I grant that knowledge is power, but it may be power for *woe* as well as for *weal.* The greatest enemy to the happiness of the world is a being of *gigantic,* and *highly cultivated* intellect—a being of higher order than ourselves, but filled with almost infinite malevolence. What would be his terrific, destroying influence, were he *omniscient?*

We must change or modify our motto. We must abandon the system of reward for intellectual superiority. We must educate the noblest part of human nature, the *moral faculties;* educate them upon the principles of God's word, and abandon every system which infringes upon these principles, or tends to exalt the power of knowledge above that of moral character. Whenever the motives exhibited in the Bible become the main-springs of human action, then, and not till then, will society be purified, free institutions be rendered permanent, and knowledge contribute to the happiness of man. Let the controlling impression be formed in the mind, that *the Bible is power*, that *moral character is power:* let the principles of the Bible be laid at the foundation of the edifice of knowledge, and it will be an edifice which neither time nor revolution can undermine,—the glory of the nations, the joy of the whole earth.

THE EXPEDIENCY OF ADOPTING COMMON SCHOOL EDUCATION TO THE ENTIRE WANTS OF THE COMMUNITY.

BY SAMUEL LEWIS.

Fellow Laborers in the Cause of Education:—The constantly rolling wheel of Time has brought us together at another annual meeting, with another year's experience, and all the constantly increasing causes of encouragement to incite us to urge onward the great work that has caused our meeting.

But how changed is the prospect before us, and how much ground has been travelled over since we first met! Pardon me, if a moment is taken to contemplate it. You well know the doubts and fears that filled the minds and hearts of most of those who organized this institution;—how much there was to contend with; with what caution it was necessary to take every step;—how uncertain it was, whether public opinion would sustain the great cause of general education;—insomuch, that some even prophesied that the public would oppose, rather than favor the great project. Yet Providence has so overruled every influence, that the questions which at first were doubtful, are now settled;—public opinion, so much feared, has vindicated itself, and proved that it was better than the fears of the timid supposed it to be. It does not now remain to be discussed, whether common schools shall be regulated by the same rules, and possess the same advantages as our best private schools;—whether moral instruction is to be made a part of the system of education;—whether public opinion is in favor of general education; etc. etc.; these and other matters, that, in reference to this institution, may be called elementary, are now settled, and to meet the expectation of the public, we are now called upon to discuss the expediency of adapting common school instruction to the entire wants of the community.

This address is designed to take the place of a report that I was requested to prepare, "on the expediency of making the course of instruction in common schools so ample and various as to meet the wants of all classes of citizens." The subject is stated rather too indefinitely; and we take the liberty, therefore, of substituting public schools for common schools; and, without intending to limit the course practically, we shall consider the expediency of making the course of instruction in public schools sufficiently extensive to include all that is now taught in the best English schools; such as a thorough knowledge of the different branches of practi-

cal Mathematics, and enough of the Languages to prepare young men to enter college, including also the branches of female education peculiar to that sex, and moral instruction, or the proper cultivation of the affections. This course is more extensive than has been allowed to the greater part of our business or professional men; it will meet the entire wants of at least nineteen-twentieths of the community, and for present purposes, may be considered sufficiently general.

In order that this scheme may be expedient, it must be practicable; and it will be proper first to consider its practicability.

In all the Western States, public opinion gives tone to legislation. Legislation must provide public instruction for all; and to ensure such provision, the legislature must possess constitutional power, and be supported by the voice of the majority of the people. The question of power is settled in most of the States. Ohio, Michigan, Indiana, Missouri, Mississippi and Alabama, all have express provisions in their constitutions, requiring their legislatures to enact laws for the support and encouragement of education. Illinois is included in the territory over which the celebrated ordinance of 1787 extended, which makes the same provision: besides, she, as well as Kentucky, possesses a vast amount of school lands that must be made the subject of legislation; and both have exercised the power so frequently, that it may be considered as established in all the Western States.

The former being conceded, the question of public opinion next arises; for we state it as a maxim, admitted in all its force, that it would be worse than useless to attempt the passage and enforcement of a law, however salutary, against public sentiment. It may be difficult to fix on any rule by which to determine how popular this cause is, with the great democracy of numbers; but so far as any known rule can be brought to bear affirmatively, it will be found favorable. There is, indeed, in many places, an apathy, and in some instances pervading whole States, that at first view, would seem to contradict this assertion; but on a closer observation, it will be found that the apathy exists more on account of a general agreement of opinion in favor of the principle, than from any considerable opposition to it. For some years it was thought by good men, that the whole labor of making public provision for education must rest on a few enlightened philanthropists, and that public opinion was adverse to it. This sentiment seemed to paralyze the energies of our public men. More recently, however, several of the States, of which Pennsylvania deserves to be particularly mentioned, have broken ground, and ventured to present to the people more enlarged plans. To these, no man of any considerable influence, either public or private, was avowedly opposed, so far as he was concerned; but many trembled, lest it would alarm the public, and expose the whole system to popular opposition.

But we venture the assertion, that the most popular legislative enactments on this subject, have been those that have gone the farthest in elevating and perfecting the system. Nor do we believe that aspirants to popular favor in any of the middle or western States, would venture to come before the people, as opposed to what we generally call public or common schools. Much difference of opinion, we know, exists as to the details of systems; but on the general proposition, we here state, that with a very general acquaintance in one State, and with many persons in other States, and after travelling more than eight hundred miles in the current year, expressly on this business, and conversing with men of all classes in almost every situation of life, in such a manner as to get at the sentiments of those with whom we conversed, we have found but a single man opposed to public and general provision for education. Public opinion, then, is in favor of the measure, and the legislative bodies possess the necessary constitutional power;—so far then, it is practicable. But one other, and as great if not greater difficulty exists, viz: the showing how such a measure can be put into practical operation. It will be found that little or no actual difficulty need exist in the city or country, in regulating and supporting common schools under the present systems in some States, with slight modifications.

The plan of small districts obtains in Ohio, and most probably will in all the States where the territory is divided into ranges and townships. Each township of six miles square, is made a corporate town; and for convenience, attends to its own business in this as in other matters. In some other States, each town forms a district, which is sub-divided into what is called sub-districts. Now the custom is, to make these districts or sub-districts small enough to require but one, or at most, two teachers. This brings a school-house in the western country, where the lands are all fit for cultivation, convenient for all the neighbors; so that in hardly any case with the townships tolerably settled, will the scholar be required to walk more than a mile, or a mile and a half, and in most cases much less than a mile; for, allowing a school-house in the centre of each two miles square, there would be but nine in a township, and this would bring nine-tenths within less than a mile; whereas, in many cases, there are from twelve to fifteen districts in a township, and for convenience, there must be always as many as nine. But to sustain a school in each of these districts, competent to furnish all the instruction that I have named, would be unnecessarily expensive. A school or schools in each, competent to furnish reading, writing, geography, grammar and arithmetic, and the peculiar branches of female education, would meet the requirements of four-fifths of the people in the district, and this much must, under the present systems, so far as States have adopted systems, be provided, as fast as proper organization can be produced. On the

question, whether these districts or common schools shall be provided so as to meet and supply the wants of all the children that will avail themselves thereof, there can be but one answer. I need not make an argument to prove a point not disputed.

The district schools in this State, in some shape, furnish three-fourths of all the instruction in the State. But there are in almost every district, more or less of those, who wish to prosecute their studies farther, and must either go from home, or forego their wishes altogether. There must, then, be some other arrangements; and in order to meet the wants of these individuals, we must establish a school of a higher order in each township; it may be called a township high-school, or by any other name. Taking the six miles square, and establishing near the centre, this institution, you bring two-thirds of all the youth within less than two miles of it, and, with the exception of perhaps, in some townships, three or four families, the whole number is within less than three miles—the average walk perhaps a mile and a half. And let it be borne in mind, that the youth, before they go to this department, will have attained the age of from 10 to 18 years, and be fully able to take the walk; but if the distance be an objection, so arrange it as to have a high-school within every four or five miles square, though the centre of each township would seem the most natural and appropriate situation. This plan would be practicable in every township, where a majority of the voters desiring it, should, by vote, raise the proper funds; and this arrangement would meet the entire wants of the people, according to the definition I have given. The expense would form no objection; for, let it be borne in mind, that it is admitted on all hands, that the districts are to be supplied according to this plan. The additional expense would be, first, the building of the central school-house, or academy, or high-school, or whatever you please to call it; and this item could almost always be raised by subscription, as also the lot for that purpose. But if it were not raised by subscription, (which is certainly not the most equal method,) a very light tax would meet the expense. After the building is erected, as many teachers must be employed, as would be required to teach all who seek admittance, provided they have first passed an examination, and are found sufficiently instructed in those branches that are taught in the district schools.

I have thus, I think, shown how it may be practicable to provide this public instruction for district and high-schools; and shall endeavor to show the advantages, as arguments in favor of the proposed scheme.

1. This will, in fact, place the means of education sufficiently within the reach of every child in the several States; no one then, need be destitute of education, sufficient at least, to make him useful.

2. It will have the effect of developing an immense amount of native talent, of great use to the country, but which would otherwise remain unknown and unused; and while large sums are annually expended to develop the hidden treasures that lie in the bowels of the earth, is it less worth a nation's pride to devote some share of attention to those means that will bring to view, and animate into life those vast and unlimited powers of mind, which lie buried in all our townships, unconscious of their own energies? Who can tell how many philosophers, astronomers, chemists and eminent men, in all the different sciences, would be found in the next generation of our farmers, mechanics, and of all other professions and occupations, and to what high state of improvement all the agricultural as well as mechanical and scientific occupations and professions would be carried, if those are thus educated, who are to fill them?

3. It will be an immense saving of expense. The common district schools being, as we said, provided, the citizens of every township will have more or less private academies to furnish the proper amount of learning required for the learned professions, or for entering college; and these private schools do now in some townships, and must finally in all, cost more than to have a good institution, with sufficient rooms and teachers. We have not time to exhibit the calculations in dollars and cents; or we could prove this point by arithmetic.

4. Such a public school would possess advantages over a private academy. It would in almost every instance have a well furnished library, good philosophical apparatus, and all the aids necessary to illustrate the different branches of science. The cost of these would not be great, and one set would answer for several hundred scholars, as well as for a small class. Private academies do not, and would not have these advantages; but for public schools, where all citizens would be benefitted alike, they would be procured as they were needed. Again, the advantages of a division of labor among teachers cannot, except in large cities, be realized on any other plan; and this of itself saves twenty-five per cent, in expense, while the instruction is more accurate. Such a school would generally produce a township library and lyceum, with public lectures; it would beget and cherish a love of science in the places where science ought to dwell, and where the benefits of science could be made practically useful. They would become the depository of all minerals and geological specimens, where natural history would be studied with very great advantage, and every part of the whole system would form so many links in a strong chain, that would bind our children to their country and her institutions. This high-school would re-act upon the district schools, and being itself a model or standard superior to all others in the township, would promote a healthy spirit and action among

school officers and teachers around;—here would invariably be formed literary societies, developing and improving the powers of the young, and furnishing a useful mode of spending the leisure, that is now, for want thereof, too frequently spent in vicious indulgences.

5. This would meet the views of the wealthy, and thus interest them in the general cause of education. They now sometimes complain, that they get no good of all their taxes for schools, because the district schools do not go far enough; and that notwithstanding, they have, after all, to send their children to other schools, to prepare them for business or college. Go to the preparatory schools of any of your colleges, and see them crowded with boys, that are totally unfit to leave the guardian; watchful care of parents. Inquire why these are sent from home at this tender age, and you will be told, they have no schools near home. Thus the father pays more for one year's tuition in a preparatory department at college, from home, in the shape of board, washing, mending, room-rent, etc.; than on the plan I have named, it would cost to prepare all his sons for college, or for any of the learned professions. Now it is well known, that three-fourths of those who go to college, never graduate; or for some cause, they leave long before they acquire as much learning as would be furnished by the high-school at home, on this plan. For the sake of justice, as well as the permanent prosperity of the schools, it will be found indispensable to make public provision for such institutions as will interest all classes; and this can only be done on the principle of adapting public institutions to public wants. You must educate the young together, until the age arrives when the most lasting friendships are formed. A very few may object to sending to a free school with all classes of children. Pride has much to do, even in our republican country; but when it becomes fashionable, and when the expense is made such that they can feel it, (for no man feels his school-tax now), these objects will be operated upon by a feeling that always goes with pride, and is generally stronger, (I mean self-interest). They will then consult their own interest, and suffer their children to enjoy the same advantages as others, and upon the same terms.

I may not have said enough in reference to district schools. Let it be distinctly understood, that I would not divert from these any of their support; let them be improved, and made the best schools in the country for all the branches there taught, and let every district have proper female instruction as well as male, to meet the wants of females.

One objection that might be urged against the plan of township high-schools, is that of expense. On another occasion, and with more time, I would go into this calculation; but for the present, I state the fact, that it would be a saving of expense.

It is proper to guard myself against the charge of laying a plan to supercede private teachers. The private as well as public teachers with whom I am acquainted, I am proud to claim for my personal friends, without an exception;—nor would I do aught to interfere with the rights of either. None of them receive now, more than a sufficient compensation, and few even that;—but should the time come when our public schools shall be so good and so numerous, as to meet the entire demands of the community, they will command the services of all the teachers at fair salaries; and there are few who could stand an examination, that would not prefer a place in a well regulated public institution, in preference to the precarious and hard-earned salary which they now receive, which, if pecuniary reasons only were consulted, they would long since have abandoned. Nothing but a love of teaching would, under the past and present circumstances, retain a man of talents long in the profession. Private schools may, and probably will, always be kept, but the utmost good feelings ought to be cherished between the teachers of both; and when once a sufficient public provision is made, it will of course elevate the business of teaching into a lucrative and honorable profession.

There is one argument in favor of perfecting public schools. It is this:—In almost all the States termed Western, there is a vast amount of school lands and funds. They are, however, of themselves insufficient generally, to effect any important general results; but with an additional provision, in some cases small, in others larger, the full benefits of existing funds and endowments could be fully realized; and unless the whole population, rich and poor, can be made to feel interested in public school endowments, I need not tell their fate;—read the history of English charities, as found in Lord Brougham's investigation, for the fate of ours.

If a little more time had been allowed, I could have compiled a mass of statistical facts, that would have aided us in making up a correct opinion on the subject; but travelling, as I have been, for several months, in the discharge of official duties, no time has been allowed for this, or in fact, to do any thing like justice to the important subject proposed. We must therefore conclude, by a few general remarks. Patriots in every part of the world have looked to these States with hope and fear. Here the experiment of a nation governed by its own laws, and officers of its own selection, has been, and is now making on the most favorable terms. If we cannot succeed, no nation can; and if we can succeed another half century with our institutions unimpaired, all nations can; and in that case, there is little doubt but all nations will. If we fail, no patriot hand will again unfurl the standard of liberty during the present or the ensuing century. The failure of France has caused a retrograde movement in the cause of liberty in Europe, of more than one hundred years.

Again, it is now admitted, that no nation can be free and remain so, unless the whole people are intelligent and moral, in other words, have a good, sound, Christian education; for let it be remembered that we are a Christian people, as well as a republican people, and the principles of the former must support the latter. This kind of education, in our country, (where parents are so intent on making money), must to a great extent, be obtained at school.

We now state it as a fact proved by all history and experience, that private schools will never hereafter, as they have never heretofore, supplied the wants of the public in regard to education; and if any man doubts this question, let him examine the state of education in every country, and we venture to predict, that he will find no place where the whole people are educated, unless it is by public provision. It is therefore useless to argue against all the experience of past and present times; theories will not controvert facts. It is only by making public provision for education that this beautiful system of government with all its advantages in possession and in prospective, can be sustained. Knowledge is power, and by some it will be obtained. It is therefore expedient, because it is in the highest sense patriotic, to educate the whole people; for proof of this, let us refer to the opinions of Washington, and from him down, including almost every prominent statesman, all of whom concur in the general sentiment, that whatever else we may do, we cannot succeed without this. It is philanthropic, and so proved, because it is advocated by every man who lays the smallest claim to philanthropy, from Benjamin Franklin down. It accords fully with christianity, and is so proved by the concurrence of all christians of every denomination, and especially by the warm advocacy of ministers of the gospel. It is republican as well as patriotic. And finally, it is the desire of the wise and good of every party, political and religious, in our land.

If, then, this project be, as we have said, practical,—if the legislatures have constitutional power,—if public opinion will sustain them in its exercise,—if all the States have already a vast amount of funds and property for this purpose, which will be lost if not thus used,—if it will secure an efficient system for all,—if it will vastly increase the mental powers of the people in every department,—if it will be in the aggregate a saving of expense,—if in public schools thus regulated, the greatest improvement can be made,—if it would certainly secure the co-operation of both rich and poor,—if it would secure the kind of instruction for both male and female, that is adapted to our country,—if, from the general fertility of our soil, we can always assign a proper portion of territory to a district or high-school,—if our success as a nation is looked to, and prayed for, by patriots all over the land, and if that

success is in a great measure dependent on public instruction, and if no other plan has ever been found sufficient,—if patriotism, philanthropy, christianity, civil and religious liberty, and the general happiness of all our people are in a great measure dependent on this system, (and all these and more are stated, and, we think, proved), what other arguments do you require in its favor? We will not turn from the bright side of the picture, and paint the evil consequences of a neglect in this department, because we do not believe that it will be neglected much longer. The difficulty has been neglect, not opposition. Now the cry comes to us from every part of the State and from all the States, demanding more efficient organization, saying, "remove the great amount of machinery in the laws, simplify them, make but few school officers, make them responsible, pay them a small compensation, and let them move onward." To this call we heartily respond; and looking down the prospective of a few years, we behold this great valley of sister States all dotted over with school-houses, and here and there, through every plain, the handsome academy rear its head and invite the youth from the surrounding country to drink the pure waters of learning,—and still more seldom, but sufficient for the purpose, the stately college dome rise, furnishing a still higher treat to those whose love of learning, rather than of ease, will take shelter within its walls. That this will all take place in a score of years, let no friend doubt. If *we* begin to doubt, well may others. Rather let us move forward, with the broad flag on which is inscribed all the motives I have named, and the same Providence that has cleared our way hitherto, will still lead us on to the consummation of all that we so heartily desire. But it must be remembered, this is a work that cannot be done without labor. Every man and woman has something to do; and however small that something may be, it is the concentration of all these humble efforts, that must lead us to ultimate success.

AN ADDRESS

IN BEHALF OF THE MECHANICS' INSTITUTE.

BY JOHN P. FOOTE.

The "*Ohio Mechanics' Institute*" was established in 1828, and has continued ever since that period, to offer opportunities to the young men of our city, of acquiring a knowledge of those branches of science which are not taught in our common schools. The higher mathematics, chemistry, and natural philosophy, particularly, have been taught there with much success; and some of our most valuable scientific artisans, as well as some among the most accomplished teachers of our common schools have derived the best portion of their education from this source.

This Institute, however, being supported by voluntary contributions alone, had, in consequence of the pressure of the times, become embarrassed, and in danger of being obliged to suspend its operations. The Directors, therefore, were desirous that its claims to support and public patronage should be brought before the public; and they considered the annual meeting of the "College of Teachers" a suitable time, and that body a proper tribunal, to decide on its merits, connected with those of such institutions generally. They therefore requested that the following address (a part of which is a report of one of their committees,) might be delivered before them, and the opinion of the College publicly expressed upon the subject.

It has been remarked by most of the philosophic travellers who have visited our country for the purpose of observing the state of society and manners here, and seeing the influence of our peculiar form of government upon human happiness, that the desire of wealth,—that general characteristic of mankind,—is here, more strikingly developed and more generally exhibited in action and conversation, than in any other country. This is said in reference to physical wealth—it refers to the mere love of money; and if it be so, and if the maxim be true, that the love of money increases in proportion as money itself increases, then one of the

first duties which we owe to our country and to our children, is to teach them that there are various kinds of wealth, and that their attention should not be exclusively devoted to, because their happiness will not be promoted by, an excessive devotion to the most gross and least intellectual of all kinds of wealth; but that its empire in their hearts, if it cannot, as probably it ought not, be entirely subdued, may at least be divided.

The term wealth has been applied to all things which are desirable to man. And in order to excite attention to proper objects, the patriot claims our labors for the benefit of the commonwealth; the statesman and political economist direct our attention to the wealth of nations; our spiritual instructers exhort us to lay up treasure in Heaven; and the most excellent and useful association under whose auspices we are now assembled, are wisely and patriotically endeavoring to make their fellow-countrymen understand that knowledge is wealth. But the pursuits and examples of most of those around us unfortunately inculcate the doctrine that *money* not only is wealth, but that it is more valuable than treasure in Heaven, than scientific acquirements or the welfare of our country. The great obstacle in our way in opposing this false doctrine, arises not from the difficulty of persuading men to believe that it is false, but from the ease with which all admit it to be so, without discussion. Every one wishes that others would not be governed by such erroneous notions; but as to himself, he goes on in his usual course, satisfied with having acknowledged the truth, without being influenced by it.

That the real wealth of any nation consists chiefly in the knowledge possessed by its sons, is manifest both from observation of the present state of various countries and from history of the past. Neither the richest mines of the earth, nor the fertile soil, which, in a climate unequalled for salubrity, yields at the same time the most valuable products of the tropical and the temperate regions, can redeem Mexico from the worst evils of poverty, as long as her inhabitants continue to be distinguished chiefly by their ignorance.

When the University and schools of Spain were the most eminent and flourishing in Europe, Spain was the richest country in the world. But when commerce and conquest poured into her lap, with unexampled profusion, all the treasures of the gorgeous East, together with the immense products of all the mines of the Western world; and, at the same time, her institutions of learning began to decay, and the wealth of knowledge to be neglected, she sunk by degrees to the state in which she now is, the poorest and most degraded of all the kingdoms of Europe, although she possesses a richer soil, a better climate, and greater facilities for commerce, and more of the means of increasing her physical wealth, than any one of them.

When the Pilgrims landed upon the inhospitable rocks of New England, their first care was for the preservation and extension of knowledge, civil and religious. Even the care of providing for their own subsistence seemed to be secondary to this great object. And now, that sufficient time has elapsed to disclose the fruits of this course, what result does it exhibit? By the aid of knowledge, the very rigor and severity of New England's climate are compelled to minister to the comforts and luxuries of its inhabitants. Her frozen waters are transported to the farthest East, to be exchanged for the rich silks, spices and drugs of that luxurious region. Her rough, frowning rocks, which seem to mock the husbandman, and guard the soil from all attempts at cultivation, are wrought into materials for the splendid mansions of the rich, and transported to the various cities of our country, to be exchanged for materials for manufactures, which are to have their value increased by knowledge and labor ten fold, and again to be distributed through the world, and again bring back those comforts and luxuries which her sterile soil and inhospitable climate refuse.

Is there any cause for the superiority of England in wealth and power to so many nations more favorably situated for their acquisition, but the general diffusion of knowledge among the people? Is there any *one* cause which has contributed so much to it, as the superior skill and science of her artisans and manufactures? And could the once flourishing regions of Egypt (1) and Barbary have been sunk to their present state of poverty and degradation, but from their ignorance?

The weakness and helplessness of man in comparison with other animals, in respect to his merely physical capacities, has often been the theme of remark and reflection. Without knowledge, he is the most helpless of beings; but with it, the most powerful. By the aid of science, he has acquired an ascendency over every kingdom of nature, and like a conqueror, he compels those he has subdued, to enlist in his service, and aid him in his progress to further and greater conquests. By the aid of science, he puts all nature to the question, and obtains a confession of her secret truths. He asks the beasts and they teach him; the fowls of the air tell him, and the fishes of the sea declare unto him.(2) He speaks to the earth, and her smiling flowers, her golden fruits and joyous harvests reply. The mighty deep discloses her secrets at his command, and the stars of heaven present themselves to him, and receive their names. He questions the regions of mid-air, and the rushing whirlwind and deep-toned thunder give him instruction, and he learns to rule the dreaded lightnings with a rod of iron. He harnesses the mighty winds to his car, and they transport him across the pathless ocean, to the most distant regions of the earth. He imprisons the light elastic vapors, and they submit to his rule and become his slaves, to perform his heaviest labors. And in his

onward career, he is even now engaged in the task of enslaving the most subtle and irresistible of all the instruments of nature, and subjecting it also to his will. (3) And may we not hope that his march will still be onward, and inanimate nature be so completely subdued, as to be compelled to perform all the labors of man; and that a voluntary relinquishment of the labors of slaves with souls, may free the land of freedom from the foul stain by which it is degraded? And not by sending abroad through the land the tempest of crime and desolation, or the whirlwind of revolution; but by the still small voice of pure religion, aided by the labors of science directed to their legitimate end, the increase of human happiness.

The influence of the arts upon society, great as it is, ought to be increased; and for this purpose, it is important that a much larger portion of our artisans should be men of science,—that they should possess a knowledge of those sciences by which their peculiar pursuits are influenced, and also a degree of political knowledge beyond what has been usually taught in our schools.

The cause of civil freedom has in every age and country been promoted by the prosperity of the artisans and manufacturers, and all governments which have increased their own arbitrary power, and established a tyrannical system, have found it necessary first to subdue and banish that class of citizens. The deliverance of Europe from feudal oppression was effected by the manufacturers and mechanics. They built up cities, which became literally cities of refuge, and which obtained by degrees a greater portion of civil freedom for themselves than had been previously enjoyed by their nation generally; and they kept alive a love of liberty, and diffused it among their countrymen. The revocation of the Edict of Nantz, which drove the most valuable artisans from France, appeared to remove all opposition to the march of despotic principles in the government; and this event marks the era of the downward course of that country in relation to freedom. The slavery of Spain was not achieved until the expulsion of the Moors drove from that kingdom the greatest portion of its manufacturing industry; and the Flemings could not be subdued until their artisans were driven abroad. Under the Henrys, the government of England was as arbitrary and tyrannical as that of any kingdom in Europe; but the artisans and manufacturers driven from home by the events referred to, found refuge and encouragement there, and the progress of that country in the acquisition of civil freedom has been commensurate with the advance of her manufacturing industry, and her manufactures have excelled those of any other country, because more of her manufacturers have been scientific men. (4)

In our country, every one seems to be sufficiently aware of the importance of a general diffusion of knowledge to the preservation

of our national freedom and independence. The only question upon the subject appears to be in relation to the manner in which it is to be diffused, and the class who are to be enabled to obtain a knowledge of the higher branches of science. When the Christian religion was first established, one of its most striking peculiarities was, that it commenced by giving instruction to the poor. (5) Directed by infinite wisdom, its operations were commenced at the lowest point in the scale of society—at the foundation;—differing, in this respect from all the schools of philosophy which had ever before been established. The instructions of all the heathen teachers of philosophy or morals were addressed exclusively to the higher classes of society—to the rich and powerful. Their influence was never intended to ameliorate the condition of the great mass of mankind—to add to the happiness of the poor and ignorant, or to raise the lower classes of society to a condition in which it would be possible for them to obtain an acquaintance with the most valuable portion of scientific knowledge. The influence of their schools was therefore limited and temporary, as always has been, and ever will be, the case in every thing intended for the higher classes of society alone. The influence of Christianity, on the contrary, has been extending and increasing throughout all classes of men, and over the whole world. The first institutions of our country (as we have before remarked) were those of Christianity and its natural and necessary coadjutors, schools for the instruction of all the inhabitants in the rudiments of learning. The consequence has been, that we have advanced with unexampled rapidity in the career of civil and religious freedom, and in general prosperity and happiness. It is not, however, enough for us to have advanced in this career beyond other nations; it is our duty still to go onward towards the attainment of higher and still higher degrees of wisdom and virtue—to consider what we have already acquired, not as an end attained, but as a means of enabling us to go onward, increasing and extending our knowledge, and improving in all the characteristics that dignify our nature. Although the rudiments of knowledge are within the reach of every individual in our country, yet, as to the higher branches of science, we have imitated the heathen philosophers rather than the Christian Apostles, and made them accessible only to the rich. Within a few years past, the establishment of Lyceums and Mechanics' Institutes has laid the foundation of a system of instruction, which, if it can be carried on and perfected, will remedy this error, and give opportunities to every one to improve himself in any science to which his taste may direct him, or which his vocation in life may require him to learn, in order that he may attain excellence in it. The "Ohio Mechanics' Institute" was established a few years since, for the purpose of enabling the poor to obtain a knowledge of those sciences which have hitherto been

beyond their reach—for exciting a taste for more useful and higher pursuits among youthful artisans than those to which their hours of relaxation have generally been directed; and when that taste should be developed, of furnishing the means for its gratification; and further, of furnishing to all classes of our citizens a means of rational and instructive amusement, which might advantageously supercede some of the other modes of employing their leisure hours. And even with the languid support that has been given it, and the limited means it has possessed, much good has been done by it; some of those mechanics whose works (as I am informed by Dr. Locke) are admired by the most scientific men in Europe, have derived all their education from this source. The plan of this Institute was more extensive than any other of which we have any knowledge; and for a time, all the languages and all the sciences taught in any institution of learning in our country, were taught in it,—they were taught by the voluntary contribution of the time and talents of truly patriotic men, who, although engaged during the day in the same laborious occupation, were willing to give up their hours of leisure to this praiseworthy object. The system of mutual instruction was also adopted, by which those who acquired knowledge, communicated to others who were following them in the same course. (6) The liberality of the late Mr. Garrard endowed the Institution with a splendid philosophical apparatus; and the contributions of a few citizens supplied a tolerably good library. But for the ordinary annual expenses there is no reliance but the voluntary contributions of the citizens, who soon become weary of successive donations, however small, for the same purpose.

It is unfortunately a common error to suppose that none but the poor are interested in this institution—that it is merely a charitable establishment, in which all the advantages are derived by those who receive its instructions, and that those who contribute to its support are their disinterested benefactors. The truth is, that those who shall maintain and support this institution, will, by so doing, be promoting their own and their children's welfare, more effectually than by most of the toils and labors which they devote exclusively to their own benefit. For the statistics of crime in Europe and our country, prove that nothing is gained to public morals by merely teaching children to read and write. But if we can inspire the wish and furnish the means of advancement in scientific acquirements, we remove them from the temptations to vice, and extinguish the love of dissipation. And those whose skill and talents would, without suitable instruction, have been employed in devices for the injury of society, will, with it, be turned to such objects as promote human happiness and lessen the labors and cares of mankind.

The friends of this institution have been advised to leave it, and turn their attention to some other more popular and better supported; but with such views as we have attempted to detail, it is impossible to abandon it, without making every possible effort in its behalf. It is true that they have suffered discouragements sufficient to justify the abandonment of it, (if any thing would justify the abandonment of so laudable an object,) but they will still look for the aid and encouragement which it is the interest of our citizens to bestow; and still hope that it may receive the attention and aid it deserves. On the score of patriotism alone, it ought to be supported; for to suffer it to decline and fall, would indicate an alarming decay of public virtue and love of country. It would be the commencement of a decline in morals, which it would be hard to arrest; and it would be one of the many indications which show when a people are ready to suffer their liberties to fall before the machinations of any demagogue who is ambitious of acquiring despotic tyranny. The course of all nations, if not upward and onward, is retrograde and downward. And it is not because some tyrant tramples upon the rights and liberties of his subjects, or some conqueror overruns and devastates nations, that they become sunk and degraded; it is because they become ignorant and vicious, and thus invite a tyrant's sway or the conqueror's march over them. The evils that we impute to certain wicked rulers, are not so much the vices of the individual sovereigns as those sovereigns are the natural fruits of degradation of the people. The cruelties of a Nero, a Tiberius, or a Caligula, were but the exemplification of the character of the Romans of the age in which they lived. And the devastations caused by the ambition of an Alexander, a Timour, a Nadir Shah or Buonaparte, were the natural consequence of the state of society at the periods when they flourished. They were the fruits, which, like the deadly plants and poisonous furze of the dark, deep-shaded fens and swamps, will always spring up where the soil of the human mind is not illumined by rays from Heaven—not warmed by beams from the Sun of Righteousness, and not prepared by culture and the implantation of the seed of knowledge for the production of the fruits of wisdom and virtue. We are too apt, in looking at distinguished characters and great events, to regard effects as causes,—to look upon the capital of the column as the foundation—at great men and rulers as the source of great events—instead of considering the people as the cause of the virtues or vices of their rulers—of their own misery or happiness. The production of a Buonaparte was the natural result of the state of the human mind in Europe during the French revolution, as a Washington was of that of the people of America at the commencement of ours. France could not possibly have raised up a Washington nor America a Buonaparte during the periods of their respective revolutions. (7) Nor can any nation be

long governed by any rulers but such as are adapted to the character of their people. A degenerate and degraded people, if by chance they should have a virtuous sovereign, cannot long endure his sway, and an Alexander Severus must be murdered to make room for a Maximin, a Gordian assassinated for the sake of a Philip, and a Louis XVI. to make way for a Robespiere, a Danton, and a Marat.

A Nero and a Claudius are not the cause of the misery of the people over whom they rule, but the consequence of their vices and ignorance. (8) They are a part of the punishment which national crimes always call down; and their history is only useful, when it serves as a warning to private individuals, that a portion of their highest duties is to contribute something,—each one according to his means—to render his countrymen too enlightened to be the subjects of tyrants, or the tools or the victims of conquerors. No one can refuse his aid to the means of diffusing knowledge, and be innocent. Above all, no one who can refuse to aid in supporting an acknowledged valuable and proved institution of learning, can deserve the appellation of a patriot or a philanthropist; and no city can suffer such an institution as the "Ohio Mechanics' Institute" to perish for want of support, without deserving deep disgrace.

NOTES TO MR. FOOTE'S ADDRESS.

1. When "the learning of Egypt" was proverbial, it belonged to a particular body of "exclusives," and was considered too precious to be suffered to be within the reach of any except the very highest class of society. Under such custody, it is not surprising that it should have been lost. When all the learning of any country is in the possession of a select few, it generally shares the fate of a miser's estate, and falls into the hands of spendthrift heirs, and disappears, leaving its former possessors in more hopeless and helpless poverty, than if they never had possessed wealth.

2. Job, xii. 7. 8.

3. The application of electro-magnetism to practical uses as a motive power, has been successfully exhibited by two of the pupils of the Institute, Messrs. Wells and Shawk, whose experiments under the instructions of Dr. Locke, were commenced probably as early as those of Mr. Davenport; and although that gentleman has brought the results of his before the public earlier, yet we doubt whether he is entitled to more credit as an inventor than either Mr. Wells or Shawk.

4. Perhaps there have been more scientific men in France, who have devoted their attention to all the various departments of human industry to which science can be applied than in any other country; but in England there has been a much larger number of men who were practical mechanics and manufacturers,—dependent for their success in life upon the correctness of their knowledge—who have devoted themselves to the application of all scientific discoveries to the perfection of their own fabrics.

5. "To the poor the gospel is preached."

6. The classes which are established in the Institute for the purpose of mutual instruction,—with the aid of some of our valuable and philanthropic professional teachers—exhibited sufficient exemplifications of the influence of a taste for scientific acquirements. To say of any young man that he belonged to one of the classes in the Institute, was to give him a good character, without adding any thing further. The zeal with which the pupils pursued their studies, was such that it was generally more necessary to restrain them,—from a regard to their health—than to excite them to persevere; and their progress in the acquisition of solid learning was such as to afford sufficient proof of the utility of institutions in which the pupils may be governed by their own taste in the choice of their studies.

7. If the condition of the people of the United States in respect to mental cultivation at the period of their revolution, had been similar to that of the people of France at the same period, General Charles Lee might have been the Buonaparte of America: and if the French people had been as well prepared as the Americans for a change in their government, by a general diffusion of knowledge among all classes, Lafayette might have been the Washington of France.

8. The character of Henry VIII. of England was probably not so bad as that of George IV., but the English people knew too much at the time of the reign of the latter, to be burnt for heresy, or beheaded for leze-majesty. The former although naturally possessed of a pretty good character, became a most intolerable tyrant; and the latter, although possessed of no one virtue, and almost every vice, was a tolerably good king. It shows a great increase of intelligence among the people of Great Britain, when such men as George IV. and William IV.,—who, if in private life could not have been made of any use whatever,—answered very well for kings. They served to fill a throne as well as better men,

REPORT ON DOMESTIC EDUCATION.

BY B. P. AYDELOTT, D. D.

Professional Teachers must be found in every civilized community; their labors are absolutely necessary to sustain such a state of society. Any community, however enlightened, would quickly revert to barbarism were its instructers removed; and upon the faithfulness with which they perform their duties, greatly depends the degree of elevation in knowledge and virtue to which the public mind can be brought.

Still there is a large field in the education of youth into which the teacher cannot enter. It naturally, and indeed by divine appointment, falls into other hands. It belongs to the parent to meet the young immortal at his first entrance into life,—to exercise an exclusive guardianship over him for the first few years of his advance, and indeed, at every future step, till the period of maturity, to bear a large part in the momentous process by which his nature is cultivated, and his character formed. And the success of the competent professional instructer, will always be proportionate to the parent's fidelity in his peculiar work. If domestic education be bad, public instruction can rarely correct its evils; but if it be well conducted, the labors of the teacher will be comparatively easy, and his success almost certain.

These considerations must shew the high value of domestic education, and give interest to every endeavor to ascertain its principles, and elevate its character. Hence your committee enter upon their work with mingled emotions of fear and pleasure,—*pleasure*, because they cannot address an unconcerned audience; and *fear*, in view of their own slender capacities for so momentous a subject. But they know that they have not begun the work in their own strength, and therefore they can, with a comfortable hope, look forward to the result.

In the remarks now to be offered, the object of domestic education will be regarded in the two periods of his course; first, that which precedes his attendance upon public instruction, and secondly, that which embraces his scholastic career.

I. First, then, let us consider the education of the child BEFORE HE GOES TO SCHOOL.

The process of education, at all periods, naturally divides itself into three parts,—moral, intellectual and physical. By moral education, we mean the cultivation of right sentiments and conduct, or as it is commonly called, the culture of the heart; intellec-

tual education is the communication of knowledge, and the exercise of mental discipline; physical education embraces all those means and methods employed to preserve health and increase the vigor of the bodily system. It is under this three-fold view we now proceed to speak of the education of the child before he is sent to school. And first of his—

I. *Moral education.* When must this be commenced? We have no hesitation in saying that it is impossible to begin it too soon.

Every one who has had any experience in the management of children, knows that they can manifest evil dispositions long before they leave the nurse's arms. Now, he *who can do wrong, may do right.* We say, then, as soon as the child exhibits a capacity for that which is bad, let the parent begin to teach him that which is good. Does the little one, for example, shew passion towards its attendants, or strike its fellow infant, or throw away its food, or play-things in a pet? Let it see in your looks and manner that you disapprove of its conduct; and, if need be, have recourse to something more *impressive* than looks and manner. A great deal may in this way be done towards the moral training of a child before it can walk alone, or speak a word.

As soon as it begins to talk, and can understand others, there are two or three *first lessons* which should be most carefully communicated.

One of these first lessons is *a strict adherence to truth.* All experience confirms the declaration of the inspired writer concerning our sinful race—"they go astray as soon as they be born, speaking lies." There is a natural proneness to exaggeration, which, if not early checked, will run into a habit of wilful falsehood. And there is a constant tendency to suppress the truth, and misrepresent facts under the slightest temptation. Now, if this evil bias be not early checked, the child will be certain to grow up a liar. Give all heed, then, to impress upon its opening mind, the duty and importance of telling the exact truth under every circumstance. Hence a fault, frankly confessed, should rarely, perhaps never, be punished. The testimony you thus give of your regard for truth, will, in most cases, more than obviate the ill consequences of impunity.

Let the child be taught, also, in its earliest years, an *exact honesty.*

The idea of property is one of the first developed. The merest infant will quickly manifest a peculiar pleasure in that which he considers his own; and whatever he in any way appropriates, he is apt to regard as such. The rattle, the stool, or a particular place at the fire-side, he will retain with as much tenacity, and will contend for against other claimants with as deep a sense of wrong, as the adult whose rights have been invaded. The sense of *meum* and *tuum*, if not innate, is certainly very speedily acquired. As

the common law is said in respect to communities, to be that which "hath been used, time whereof the memory of man runneth not to the contrary;"* so none can tell when he first got the idea of property. He can recollect no period when he was without it.

But the selfishness of the heart is equally early in its exhibitions;—it is ever putting forth its endeavors to stretch the boundaries of *meum* too far, and contract those of *tuum* within the smallest possible limits. As base as the maxim is—"keep all you've got, and get all you can,"—he must be but a novice in human nature, who does not know that this maxim describes just one of those evils against the influence of which, childhood even in its earliest stages, must be specially guarded. We should carefully endeavor to impress upon the infant mind, the most scrupulous regard for the rights and property of others. Here especially, let the parent's maxim be,—obsta principiis. He should resist every tendency to dishonesty at the very beginning. It is scarcely possible for the honest youth to become a dishonest man; while it may be fairly doubted, whether the most flagrant derelictions of mature years, in this respect, may not be traced back to the early neglect of parents.

But as the father and mother who would cherish in their child a sacred regard to truth, must themselves always exhibit a most scrupulous respect for it; so also, if they would have him honest, they must shun every thing like dishonesty in their own conduct. Here therefore, we would solemnly protest against all those little arts of deception to which too many parents have recourse in the management of their children. Better, for example, let your child suffer for the want of a medicine, than utter an untruth to procure the taking of it; and rather chastise him, than seek by false promises or threats to dispel a bad humor.

Children should early be accustomed to *prompt and implicit obedience.*

Not to be *prompt* is to a certain extent, not to obey. And the constant tendency of this fault, is to total disobedience. Of the evils in the domestic economy of a want of promptitude in children, we need here say nothing; it is only its influence upon the character of the offender, we are now to consider. These are various and very great. Indeed, no real excellence can be matured in the character of a child, whose general conduct is marked by a want of prompt obedience to parental authority. On the contrary, he will grow apace in disrespect for parents, idleness, falsehood, and almost every bad habit. Let, then, every command be executed, and not only so, but done in its season.

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* Blackstone, vol. 1, p. 45.

The child ought also to obey *implicitly*. There are of course, in the case of every judicious parent, good reasons for all he commands, but it is not always convenient or proper to tell these to the child; neither could he, in many cases, understand them, were they spread before him. It is necessary therefore that he be accustomed to do what he is ordered, simply because it is the parent's order. Indeed, compliance proceeding from any other motive, is not obedience at all. It is certainly right, and very instructive, as the child advances in years, to endeavor to make him see the moral fitness of your commands,—their reasonableness, and how suited they are to do him good. But there is a considerable period in his life, when his obedience must be nearly altogether implicit.

The last of these first lessons which we shall notice, is the most important, because without faithfulness in this, all the others will be of little benefit;—it is this—*accustom the child from the first dawn of moral intelligence, to look at his conduct as God regards it.*

It is a great and most pernicious mistake to suppose that little children cannot understand religion. Its main facts and vital truths are all simple and exceedingly impressive; much more so in the case of childhood, than when in adult years, and by intercourse with the world, the mind has become darkened by its wisdom, encrusted with its prejudices, and bewildered in its entanglements. Hence the child may frequently see, at a glance, a divine verity, at which the self-sufficient philosopher would stumble. Many well attested and most affecting instances of this might be here given, were it compatible with our limits. But such will doubtless occur to every one at all conversant with the subject.

When, then, the young offender stands before you plainly convicted of falsehood, or disobedience, or pilfering, or any other evil, do not think your duty discharged by merely pointing out the magnitude of the crime, as committed against yourself or others, and disgraceful to the transgressor, and injurious to those about him; but be sure to dwell upon it, as a *sin against God*—the God who made him, whose eye is continually upon him, and who will one day call him into judgment. Lay open to him the dreadful influence of sin in corrupting and hardening the heart, and stupefying the conscience. And shew him that, if he does not repent, he will probably grow up a bad man, be unhappy here, and miserable hereafter. Let him see also against how merciful a God he has sinned; that every thing has been done for him by his Heavenly Father to make him good and happy; and that it is his own fault, if he goes on in the way of sin, and finally perishes. Repeat to him such passages of Scripture as these, shewing God's hatred of sin—"Lying lips are an abomination to the Lord.—The soul that sinneth, it shall die.—The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it

out, and the young eagles shall eat it:"—and such passages also as set forth God's good will to children,—"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.—It is not the will of your Father which is in Heaven, that one of these little ones should perish."

After such calm, solemn, and affectionate admonition, it may be expedient to use chastisement. When thus administered, it can scarcely fail of producing the most salutary effects upon the future conduct and character of the child. But never have recourse to the rod in a passion; thus employed, it will be sure to harden the heart. The child will suppose that you are only glutting your vengeance, and he will heartily hate you for it. Even a heathen could say—"Prohibenda, autem maxime est ira in puniendô. Numquam enim iratus qui accedet ad pœnam, mediocritatem illam tenebit, quæ est inter nimium et parum;" etc. Cic. De Officiis, Lib. 1. cap. xxv.

We can add but one other reason why the parent should always endeavor to accustom his child to look at his conduct as God regards it. It is this:—in no other way will his obedience be universal and uniform; as perfect when you are absent, as in your presence. Without a serious regard for the authority of God, the obedience of the child will be little more than a mere "eye service;" and he will be apt to grow up and ripen into that character of slippery morality, significantly termed a man-pleaser.

Here and there, however, may be found, even in this enlightened age, some who object to all religious instruction of children, on the ground that "their minds ought not to be pre-occupied; that they ought to be left to grow up *free*," (i. e. without any religion) "till they can choose for themselves."

That such an objection is ever heard is only another sad proof of the wilful blindness of the human heart. Why men do not argue in this way on any other subject. They would be ashamed of such folly in any other branch of education, or in politics, or in morals. The very objector himself would not think of permitting his son to grow up in ignorance of natural philosophy, or botany, or chemistry, lest he might be prejudiced in favor of the Newtonian system, or of the Linnæan classification, or of Lavoisier's nomenclature. Neither would he leave his son uninstructed in the constitution of his country, or the principles of ethics, for fear that he might acquire a republican bias, or be too favorably inclined to a virtuous conduct. All the objector's other conduct in the education of his children, is, then, at war with this plea against religious instruction.

But there is one fact which shews his folly, if possible, still more clearly. It is the utter impossibility of training up a child free of all religious views and biases. The child that is left ignorant of truth, will be certain to learn error: if he be not led toward that

which is good, he will infallibly be drawn into evil. Let the parent neglect his duty in this matter; but the great enemy of our race will be sure not to leave undone his work. And thus the child will grow up,—not indeed enlightened, and wise, and pious, as the objector seemed to fear; but ignorant of that which it most concerned him to know, though full of false notions about it; his heart almost hopelessly blinded by prejudices against religion, and yet very wise to do mischief.

We have dwelt so much upon the moral education of the child, because it is really the most important, and because it is most apt to be neglected, or very imperfectly performed. Here especially, the conscientious parent will feel that he himself needs instruction, and will be thankful for it, because he known that just in proportion as this part of the domestic education of his offspring is wisely and faithfully attended to, may he cherish hopes of their future good conduct, respectability and happiness.

Let us now direct our attention to—

2. *The intellectual education of the youth before he goes to school.*

What ought this to be? To what extent carried? How conducted? On all these points there is large room for honest difference of opinion. We will very briefly state our own views, and this more in the form of general reflections, than by remarks upon the details of the subject.

We are utterly opposed to close, systematic study in early childhood. There is indeed not much reason to fear that this will ever become a very wide-spread cause of complaint. Too little rather than too much attention to the education of children, has hitherto been the prevailing evil. And yet there are cases in which parents have erred in the latter extreme. They are so fully persuaded themselves of the uncommon capacity of their son, and so desirous to convince others also, that they will scarcely permit him to be a moment without a book, and flatter, or force him onward into subjects of which he might better know nothing, till maturer years really qualified him for them. The result of this injudicious zeal, is most commonly to spoil him in regard to all hopes of future scholarship, either by puffing him up with vanity and self-conceit, or inspiring him with an insuperable disgust for study. The little *genius* seldom turns out a hopeful pupil in the hands of the teacher; he is either too wise to be taught, or too self-conceited to be governed; or so surfeited as to have neither mind nor heart for study.

As a general rule, we would not be anxious for a child to acquire much more than the ability to read with tolerable ease before going to school. Even this, in most cases, domestic circumstances seem to forbid, as by far the greater number of children has hitherto been taught to read by professional teachers. And even the com-

paratively little intellectual instruction which we would recommend at home at this season of life, we would by no means render a task. Let its acquisition be made as pleasant as possible by occasional gifts of books, and by those other little allurements, which the intelligent parent can so happily employ.

It will frequently be that, where there are older children in the same family, they will make attempts to teach the younger. Be particular to encourage this; it is a very pleasing mode of instruction both to the teachers and the taught; and is highly favorable to the development of the best moral affections.

Encourage the child to study *things*. For this purpose direct his mind to whatever is useful, or curious, or in any way likely to interest him; and cheerfully answer the many little enquiries which his curiosity or thirst for knowledge may prompt him to put. The youthful mind will thus, without looking into a book, pick up a great deal of most valuable knowledge, and lay an excellent foundation for future acquisitions. This sort of teaching, we are persuaded, is eminently conducive to the formation of a *practical character*.

It is important, both as a means of promoting future scholarship and as furnishing one of the best safe-guards of moral character in after life, to *foster in the child a taste for reading*. This may be done without early confinement to hard study, by parental example, by keeping a good collection of books for family reading, and, above all, by presents of books, as a reward for right conduct, so that each child may have those which he may call his own—*his library*.

The best reading book for the child is the Bible—best not only for its pure principles, but for the diversity and interest of its subjects, as well as the simplicity of style which characterizes all the sacred writers, and especially the evangelists. Your committee doubt not that, among the most cherished recollections of multitudes of the wisest and the best, is the fondness with which in early childhood, they hung over the story of Joseph and his brethren, and Daniel, and the parable of the Prodigal Son, and other parts of the inspired narrative. Many, besides young Timothy, have been delightfully led into a knowledge of the Holy Scriptures by the maternal care of some Lois or Eunice.

But we must bring this part of our subject to a close, by offering—

3. A few observations upon the *physical education of the child before going to school*. Here also we must be very general and brief, as the occasion neither demands nor admits the fulness of detail.

The object of physical education is to promote the health and vigor of the child, and the due development of all his physical powers.

One of the most important rules which we know upon this subject, is to leave children pretty much to themselves in their amusements, taking care only that these be not of a hurtful character. For much solicitude to watch over and direct the sports of children will be sure to damp their pleasure, and restrain their energies, and thus prevent the beneficial influence which free exercise is calculated to have upon them. If the parent will be with his children in their play, let him play with them. The chilling thought that they are under the eye of a keeper, will thus be removed, and all will be harmless and healthful hilarity.

For the benefit of those who know not how to unbend, or who are over-tender of their dignity, we will here relate an anecdote, which we somewhere read, of one of the kings of France; we believe it was Louis XIV. The English Embassador coming unexpectedly into a room of the palace, caught his Majesty running around upon all-fours with the little Dauphin on his back. Dreading the offence which the discovery of the *Grand Monarque* in so undignified an occupation might occasion, his Excellency endeavored to retreat unobserved; but the king had perceived him; and immediately called him back, with the enquiry, "Mr. Embassador, have you any children?" "Yes sire," was the reply, "a number of them." "Then *you* may come in," said the king; and forthwith started off again in high glee about the room till both rider and horse were weary of the sport.

Let the child be *much in the open air.* Plants and animals wither and pine when closely shut up; and scarcely less pernicious is such restriction upon the child. Fresh air is necessary to healthful growth. Do not be afraid, then, to let the wind blow upon your child; neither be so alarmed lest the showers of heaven should fall upon him, as to be deterred from sending him abroad by every little cloud. If you wish him to become feeble and ricketty, and to prepare him for the life of a miserable invalid, be sure not to let him breathe the fresh air.

As it respects the diet of the child, it should be a *sufficiency of wholesome food, taken at the regular meals.*

The practice of stuffing children between meals, or of indulging them in the privilege of purchasing confectionary, or unripe or spoiled fruits, will certainly be followed by derangement of the digestive organs, and a long train of diseases, resulting in premature death, or what is worse, a feeble constitution. It is the uniform testimony of experienced physicians, that most of the complaints of childhood, and its frightful mortality, are thus produced. To the same cause they trace also many of the maladies and infirmities of after life.

Be careful if you would have your children healthy, and of sound constitutions, to *avoid the unnecessary administration of medicine.* We had almost said that parents should regard medi-

cine as an *evil*, only to be had recourse to, to obviate a greater evil. We were much shocked, not long since, at the remark of an eminent physician, speaking of a family whom he attended,—"they will kill both their daughters!" These were naturally blooming girls, and needed nothing but fresh air, wholesome food, and the exercise of domestic occupation, to ensure them, with Heaven's blessing, a long life of health, usefulness, and happiness. But upon every slight ailment, down must go at least a large portion of calomel, followed by two or three doses of oil, or salts, and perhaps a week or two of confinement, with a regular course of medicine. The consequence was, they were kept complaining and miserable the greater part of their time; and because the family physician would not encourage the parents in this their well-meant, but most injudicious and injurious management, he was dismissed to make way for a more pliable member of the faculty. Would that this were a solitary case.

Much mental application is also improper in childhood. We have spoken of some of the ill effects of this under our last head; but here we have in view its physical consequences. Close study in the season of childhood, must occasion an undue excitement of the brain, and thus be productive of many dangerous disorders, besides effectually preventing the solid growth of the body, and the healthy development of the physical powers. The homely proverb is too often verified, "soon ripe, soon rotten." The little hot-house plant quickly droops and dies. Alas, how many parents, for the sake of seeing their children *unnaturally* forward, have thus had all their fond hopes blasted.

We come now to the enquiry, how long ought education to be exclusively domestic? We are inclined to believe that it would be best to instruct the child at home till he be able to read with tolerable correctness, because he will not usually before this, be so confirmed in good habits and right conduct, as to make it safe to expose him to the temptations of a school. Even in the most select schools, and those under the best management, much evil will be found, to the influence of which we would not willingly expose a child before considerable preparation.

But in the case of a very large number of children, perhaps the majority, domestic circumstances are such, or at least, thought to be such, that even the letters are scarcely taught at home. But may not the superior morals and happiness which are said to be found in Iceland, be attributed very much to the fact, that there, education is almost entirely domestic? It is indeed neither expedient nor possible for most children to be thus taught; but we do believe, that were parents to make greater exertions and sacrifices for the sake of giving a larger amount of instruction to their offspring at home, they would be abundantly repaid in their future character and welfare.

We will here venture the remark that, in the case of females, this period of their education ought to be more protracted than in that of the other sex. Men must meet the temptations, and make their way amid the storms and collisions of life, and therefore the early exposure of that *little world*, the school room, is their best preparation. But not so with woman. Hence we would not risk too early or too long that amiable diffidence and reserve, the loveliest ornament of the female character, and after piety, its surest safe-guard.

II. What ought to be the domestic education of the YOUTH AT SCHOOL?

Here also we might view our subject under the three-fold division adopted under the last head. But we are saved so formal and full a discussion of it, by the fact that much of what was there said, is applicable here, with such slight modifications only as the common sense of each one will readily suggest. But to proceed:

1. Let it not be supposed that because the child has been committed to the charge of a professional instructer, the duties of the parent are at all lessened. Far from this; his labor, care, and responsibility are much greater, even though these have been divided with the teacher. As the youth advances, more wisdom, watchfulness and firmness are required, and should the parent, at this point of his course, relax his efforts, the consequences cannot but be deplorable.

2. Let the parent then cultivate such a friendly and confidential intercourse with the instructer, as should exist between those who have the joint guardianship of a most important charge.

3. Let the parent be particularly careful to uphold the authority and influence of the teacher, by always speaking of him with great respect, by inculcating entire submission to his commands, and by never encouraging complaints, or evil reports of him.

Let him also see to it, that those lessons which the instructer has directed to be studied at home, be not neglected. Let parents, in a word, heartily endeavor, by all means, to advance the influence, and further the views of the teacher in his efforts to benefit the youth committed to him. With such co-operation, the teacher may do almost any thing desirable; without it, his labors will be nearly in vain. We do sincerely believe that in most cases of signal failure in education, the greater fault will be found at the door of parents. It was not that the instructer withheld the necessary labor and pains, or was too indulgent, or erred in any respect; but the parents, if they did not positively thwart his good endeavors, as is too commonly the case, by encouraging the child in evil, at least withheld that support which they ought most cordially to have given to the teacher.

If, at any time, the parent see or suspect aught that is injudicious, or wrong in the instructer's views or course, let him not lisp

a syllable of his thoughts to the pupil, but go at once, in case the thing be worthy of such notice, and frankly open his mind to the instructer himself. If he be a good and a prudent man, he will gratefully appreciate, and profit by such judicious kindness on the part of parents. But should he take it illy, it would be strong proof that they had misplaced their confidence; and consequently, the sooner they removed their child from his influence, the better.

4. The youth at school should be made to understand that he is never without the control of his parents or teacher. It is a most mischievous error to suppose that the authority of the instructer is limited to the walls of the school. None other than the authority of parents or guardians, ought he to permit to supersede his. He should claim the right, and feel himself bound to perform the duty of watching over the deportment of the pupil, and calling him to account for misconduct wherever he may be, unless in the immediate presence of those who have the domestic government of him. Only let a youth be suffered to feel that there are times and places in which the authority of his teacher *ought not* to reach him; and that of his parents or guardians *does not*, and you remove from him the strongest restraint upon evil, and the most powerful incentive to good.

5. Great care ought to be taken in respect to your son's associates and places of resort.

Example has always been more powerful than precept, because we are naturally imitative creatures. It is not less the language of experience than of revelation—"He that walketh with wise men, shall be wise: but a companion of fools shall be destroyed."

But children more especially, are influenced by the example of others, either for good or for evil. Hence, however conscientious and careful the parent and teacher may be in their own example and in their other exertions for the benefit of their common charge, yet, if he be suffered to associate with the idle, the rude, the mischievous, or the wicked, he will be almost certain to tread in their steps. These latter influences chime in with the natural tendencies of the heart, and therefore are more powerful than that parental and scholastic discipline, which, to a very great extent, will be felt to be a restraint.

And again, let the home and the school room be every thing which wisdom and virtue can make them, yet if the youth be permitted to frequent the Theatre, the Circus, or other haunts of vice, every good impression will be effaced, and he will soon exhibit that most shocking of all spectacles, *a boyhood of ripe depravity.*

6. Be careful of your son's reading.

However closely youth may be kept at their studies, yet they will always find time to read. And this voluntary exercise may be of great benefit or full of mischief to them. To say nothing of those positively indecent and profane publications, which are

so extensively circulated, and whose infection is so fatal to multitudes of promising youth;—keep out of the hands of your son the whole tribe of novels and romances. Where these do not vitiate, they yet weaken the mind, and unfit it for that strenuous, serious exertion, without which none can scale the heights of learning. After the dissipation of such reading, it is scarcely possible to brace up the mind to study. The effort is so painful, that either the one or the other will be given up.

The press of this day is continually pouring forth such a flood of the light and trifling, as well as the vile, and the facilities for its circulation are so great, that the parent who would have his son become at all respectable as a scholar, must give heed to his reading. If this be neglected, his intellect will too often be frittered away, even should he escape that utter pollution into which so many fall and perish.

With two or three remarks applicable to every stage of domestic education, we must close this report.

1. Domestic education requires that the authority of the father and mother should be exclusive in the family government.

We say the authority of the *mother*, as well as of the father, because her's is in continual danger. The softness and the kindness of her nature, and the fact that the children are so much with her, continually operate to encourage their forwardness, and diminish their reverence for her control. Hence the judicious father will seek by every means to uphold her influence, and will never permit the slightest manifestation of disrespect for her, to go unreproved. The mildness and patience of the mother, and the energy and firmness of the father, are equally necessary in the work of domestic education. The last are ever apt to become harsh and repulsive; the first are continually liable to be despised, but their combined influence is most salutary.

And let the authority of parents in the family be exclusive. None should be suffered to interfere. Their rightful control is the source of precious virtues and blessings: but woful must be the consequences, if others are permitted to take the reins out of their hands. The idleness, the insolence, and the self-conceit of many an otherwise promising youth, may be traced to such an interference. His too easy parents have suffered some uncle, or aunt, or grandmother to break in upon their family government, with a blind and foolish fondness most ruinous to the youthful object of it.

2. The Sunday school is a most valuable auxiliary in the work of domestic education.

Besides the important knowledge acquired in Sunday schools, the moral influence of their discipline, is highly salutary. Most of those children who are not found in the Sunday school, are

growing up without any religious instruction; and may too commonly be seen in the streets, profaning the Lord's day, and drinking in wickedness like water.

And as a general rule, it will be found that the children of Sunday schools are most easily governed at home and in the every day schools. They are more docile, their tone of character is higher, they are better prepared both intellectually and morally to meet, and profit by the educational efforts of parents and teachers.

3. The influence of Christianity is necessary to good domestic education.

It is sometimes said that were this life our all, we might do very well without religion. But this is an error. The character which qualifies for a blissful immortality, is the very character which alone can make us truly happy in this world. Hence that education in which christianity has no influence, will, too often, be any thing but a blessing to its possessor.

And again, the enlightened, conscientious parent will feel that it is a great work to "train up a child in the way he should go;"—that it is a trust which involves most solemn responsibilities. Hence he will feel his continual need of wisdom and strength from on high to prepare him for his peculiar duties and trials. Hence, also, he will see to it that his children early "know the Holy Scriptures, which are able to make wise unto salvation through faith which is in Christ Jesus;"—and he will regularly take them up to the house of God;—and he will seek at the family altar that daily blessing, without which all his efforts will be but vain.

That domestic education thus conducted, will be followed by the happiest results, we are warranted to expect by the uniform experience of the wise and the good, and the sure promises of God's word.

THE EFFECTS OF EDUCATION UPON THE PHYSICAL DEVELOPMENT OF MAN.

BY WILLIAM WOOD, M. D.

The organization of man is extensively modified by the circumstances by which he is surrounded. Food, climate, habits, associations, and exercise both of mind and body, almost transform him into a different animal. If healthy and properly regulated, they elevate him, but if otherwise, they sink him, in the scale of life. The wandering Carib, who lives in indolence both of mind and body, amidst the filth of his domestics, and upon the food of the monkey, is but little superior to it, either in intellect or bodily development. He is moved by no feelings except such as are purely animal. His will is governed by his instinct, and consequently all his efforts are directed towards self-preservation and the protection of his offspring. Contrast the frozen Laplander or the half-starved Esquimaux with the stately European, and the difference is wonderfully striking. The one appears to be but little above the inferior animal, while the other approximates our visions of superior beings. A part of this difference depends upon physical causes, independent of education, but the greatest proportion is the result of those habits both of body and mind which increase the size and power of the animal organs at the expense of the intellectual. Nothing but education and mental discipline can secure that alteration in the organs of thought and reflection, which is necessary to rescue him from the degradation in which he is placed. This will require time under the most skilful philanthropists, but it can never be done until they adopt the proper modes, and understand the correct principles of proceeding.

The effects of mental cultivation upon the physical development of man are greater than are generally supposed. However much has been said on the subject of general education, this has scarcely attracted a passing notice. Philanthropists and philosophers have too frequently turned their attention to the mind, and hence, one plan of mental improvement after another, has been proposed and discussed, until it would seem that almost *all* has been said that can be said on the subject. Physical education has also attracted a share of notice, but it has been almost entirely confined to the preservation of health, or the improvement of the locomotive organs. Discourses have been delivered, works have

been written, and volumes have been printed and placed in the hands of both pupils and teachers, illustrating the nature of mind, and the necessity of its improvement; yet, if you ask the ablest adept in mental science, what it is, he cannot tell. He may puzzle you with learned definitions of its properties, and point out to you a great variety of its manifestations, but when he has done, you will know little more of the subject than you did when he commenced. Mind, as an abstract principle, and I am now speaking of it as such, cannot be comprehended by man. It is a part of infinity, attached to material beings, and can only be thought of in connexion with matter. We may talk of operating exclusively on mind, and of improving or enlarging mind, but still this does not prove that mind has ever been changed. It is the same incomprehensible and immutable essence now, that it was in the days of Adam. We may improve the tenement in which it is placed, and the instrument through which and by which it operates, because these are material. We may cut new doors, open new windows, and prepare the machinery so that the mind may take new views and discover new objects and new beauties in nature, or new perfections in nature's God, but still the tenant will remain the same. Nothing can be added to his person or his properties. He may be delighted with all he has seen, but his essence is still unchanged. What, therefore, are we to understand, when we hear philosophers talk of improvements of the mind, physicians of diseases of the mind, or metaphysicians of the properties of the mind? Certainly nothing more than the improvement, the disease, or the property of the organ to which the mind is attached,—the instrument through which it makes its observations.

In pursuing this subject, I shall assume in the first place, that the brain, or at least a part of it, is the organ of the mind, and the only instrument of thought, reason, perception and judgment. But it may be said, that the dog has a brain, and yet he neither thinks, reasons, nor judges. Without admitting the truth of this objection to its fullest extent, it may readily be replied, that his brain is not organized as is the brain of man. The most important parts are wanting, and could these be supplied, he would equal his master in all the attributes of mind which distinguish the one from the other. If the anterior and superior portions of the brain of the infant be compressed, destroyed, or never developed, he would scarcely rise as high in the scale of life as the animal just named. Idiots, with mal-formed brains, seem to be entirely incapable of any of the manifestations of mind. Those with better organizations have glimmerings of sense. Thus we may proceed, until we find the highest grade of intellect known to us, and still the strength of the mind will correspond with the increased development of the brain.

In the earliest periods of life, the infant hardly manifests the instincts of the brute. The brain is then a pulpy mass, comparatively destitute of consistency and organization. Some of its parts are entirely wanting, but as it becomes more perfect, the child begins to recognize the objects by which he is surrounded, and later still to learn their properties and judge of their uses and qualities. This process continues until the brain is fully developed, when the mind is mature and partakes of the cast of the male or female, according to the sex of the individual.

Again, if the brain become diseased and its consistence impaired, the intellect is enfeebled, or entirely destroyed. Pressure on its anterior lobes deranges or overthrows the intellectual functions, while the animal propensities continue. Old age, which reduces the size of the brain and impairs its physical structure, brings second childhood. Fever, which throws large quantities of blood into the head, and thus stimulates the organs of thought and imagination, occasionally gives a patient almost a new intellect. The same thing frequently follows the moderate use of opium or some of its salts. Individuals have written excellent poetry when sick with fever, or after taking the stimulants just named, whose minds at other times were sluggish and but little suited for the residence of the muses. But I will not continue to multiply facts to prove that the brain is the organ of the mind, and that the excellence of the intellect depends, to a great extent, upon its development. It is known to every naturalist, that those animals which have brains approaching, in structure, nearest to that of man, are elevated above the others in the scale of life. Such are the different varieties of monkeys and apes.

But it may be asked, if the brain is the organ of the mind, does the intellect correspond in strength with its size? In well-formed persons it certainly does. It must be remembered, however, that the heart and blood-vessels must be equally as well developed as the brain. The blood is the appropriate stimulus of the body, and unless it is healthy, abundant, and driven with sufficient force through the arterial tubes, the largest brain will be nothing more than a ponderous mass which will serve only to point out the imbecility of the individual. Some small heads contain strong minds, just as some small bodies are quick and powerful; but this only proves that the organization though small, is perfect. Sensation is acute, and the stimulus abundant. It is quite probable that the same mind would have been more powerful, if the cerebral organs had been still larger. Besides, the head may be comparatively small, while the organs of thought, reflection, and judgment are larger. They may occupy the principal part of the cranium to the exclusion of the animal developments, and vice versa.

But again:—The size, vigor, and activity of every organ of the body is increased by exercise. This is so well known from com-

mon observation, that I need not adduce the arm of the blacksmith, the limbs of dancers, or the entire muscular system of the hardy boatman to demonstrate its truth. But this is not all,—the physical structure of the parents descends to their offspring. I say of the parents; for, it is necessary that both should have well-formed bodies, and sound constitutions to ensure the same to their children. If the one have all the excellencies of an Apollo-Belvidere, or a Venus de Medici, and the other a low, narrow, retreating forehead, and a contracted chest, their children will scarcely rise to mediocrity; and should they inherit the imperfections of the latter, they will unquestionably fall far below.

After this brief notice of some of the laws of animal life, we will proceed to enquire still further into the effects of education upon the physical development of man.

It has already been stated, that the brain in infancy is but little else than a pulpy mass. At birth, it weighs from ten to twelve ounces, but its various parts are not completely formed until the child is six or seven years of age. At maturity its weight is increased to about three and a half pounds, though in profound thinkers it sometimes reaches four and a half. The brain of Cuvier, one of the greatest thinkers and most industrious men of any age, weighed nearly five pounds. The head of Bonaparte also attained a very large size in after life.

The brain increases so rapidly, that its weight is doubled during the first six months after birth, but this rapid growth does not appear astonishing when we consider that it receives about one-fourth of the blood of the entire system, and performs more labor than all the other organs. "Infancy is especially the age of sensation," and the brain is constantly employed in new discoveries. That which passes unnoticed by the adult, is of the utmost importance to the child. The domestic animals, the flower garden, the operations and implements of industry and mechanics, the starry firmament, the full moon, the fleeting clouds, the thunder and the storm, are objects of thrilling interest to his young mind. Every new emotion gives a new impulse to the brain, or some of its organs.

But the brain in infancy is not excited only by the great variety of sensations peculiar to the age. Its texture is soft, and it receives with rapidity new impressions. The mind acts upon matter easily altered, and the various images are stamped upon it with the utmost facility. But this is not all. It is not only the organ of the mind, but it has to superintend the growth of every part of the body. Not a particle of matter can be taken from the blood and properly deposited without the aid of nervous influence. If the cords, connecting the various parts of the animal frame with the brain, be cut, the growth not only ceases, but decay immediately follows. Divide the great nerve of the arm, and the member

withers: Destroy the spinal marrow, and the trunk with all its appendages, dies. The heart, lungs, and muscles no longer under the influence of the brain, suspend their action, and the entire machine ceases to move.

This view of the subject will enable us to understand something of the importance of the brain as an organ of the animal economy. If its functions are deranged, or its powers impaired, the whole system suffers. The maniac withers beneath the blighting influence of mental alienation, although his disease may be confined to the superior parts of the brain. It must therefore be of the utmost importance to secure a healthy development of the brain; for without it, the strongest frame would be only a moving machine, consuming the resources of society without rendering any equivalent. How can this be accomplished? What are the effects of education upon its growth at the various periods of life? At what time should mental culture be the most rigidly pursued? What kind of constitution will bear the the most confinement in the school-room? And what are some of the evils resulting from defective systems of education? These are grave questions, but our answers must necessarily be brief.

The answer to the first inquiry is plain. It consists in nothing more than the use of all the means necessary for the healthy growth of the body.

The effects of a well conducted physical education upon the development of the system in early life, are visible throughout the existence of the individual. In order to be useful, it should embrace the exercise of every organ of the body, but especially the entire muscular apparatus. It is indeed almost the only education to which the child should be subjected for the first six or seven years of life. If he be allowed to roam at large at this period as much as may be compatible with his safety, he will be placed in the situation for which nature designed him. His limbs will be properly formed, his circulation active, his blood deprived of its impurities, his chest fully expanded, his heart and lungs thoroughly developed, his appetite good, and above all, his mind original in its cast, and entirely free from the monotony and artificial bias it too often receives in the nursery or school-room. But in order that physical education should have its full effects upon the development of the brain and other parts of the body, it must be free from the restraints of fashionable life. The chest must not be compressed, the feet forced into shoes, nor the breast, shoulders and arms remain uncovered, while the trunk and lower extremities are loaded with flannels and clothes.

The diet should also be of a proper kind. In early life it should neither be too abundant nor too stimulating. It should also be mixed, consisting of both animal and vegetable food, but the latter should predominate. Both children and adults eat too much.

They overload the stomach with stimulating food, until its tone is impaired, and confirmed dyspepsia follows. The system is then deranged throughout. It is supplied with chyle unwholesome in quality if not deficient in quantity. The growth of the body is either arrested, or the organization is changed into a pale and sickly shadow of what it would otherwise have been. "The brain is one of the principal sufferers, and it no sooner discovers the change than it ceases to perform its functions with regularity, and the individual withers like a plant whose sap-juice has been poisoned, and roots enfeebled in their nutritive functions."

"It is through the medium of the organs of digestion that children are most frequently and seriously injured, and the foundation of constitutional feebleness laid. This is effected in several ways, by giving them aliment deleterious in its consequences, or excessive quantities of that which is wholesome. In either case the stomach is unsuitably impressed, and morbid action ensues. Add to this the feeding of them at improper hours, and administering to them irritating or anodyne potions, under the character of medicine, to remove or palliate complaints induced by previous improprieties in food, and we shall have causes enough to ensure the degeneracy of our race.

But infants and children are not all that suffer from excess in eating. Adults are still more guilty of this species of intemperance. They devour stimulating food until they are satiated, and then pass a few hours in dreary dullness, only to shake off their stupor and surfeit themselves again. The result of this course is the degradation of man. It sinks him in the scale of life, by unfolding his animal organs to the destruction of his intellectual. The only proper remedy for this is early education. Let the youth be thoroughly impressed with the fact, that excess in eating is even worse than excess in drinking; that it kills many, sickens more, retards the development of the brain, and thus takes from the mental perfection of all who indulge in it. The fruits of this course of living descend to the next generation; and if it were not for the fact, that it requires only two or three generations to cut off the entire family, by gout, apoplexy, madness, idiocy, or rupture of some important vessel, it would not be long before the entire race would be but little superior in intellect to the inferior animals.*

This brings us to our next question: What are the effects of education upon the growth of the brain at the various periods of life?

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* Some of the thoughts in the three preceding paragraphs were suggested by reading notes of a Lecture delivered by Dr. Caldwell, in Transylvania University, in the winter of 1833.

The first is to arouse the excitability of the organ and to load its vessels with additional quantities of blood. The second, to augment its size and increase its activity. Both are to be desired at the proper periods of life, but in infancy and childhood the case is otherwise. The condition of the brain, at these periods, has already been mentioned. Its texture cannot receive a great variety of sudden influxes of blood without the most deleterious consequences. Besides, nature does not seem to recognize them as the proper periods for study. The mind is already engaged in learning the names and properties of the objects by which the child is surrounded. If it be confined in a room, especially a small or crowded one, and tasked or otherwise compelled to attend to a particular subject, the powers of its mind are overthrown, and the plans of nature disturbed. The mental exercise invites too much blood into the brain. It grows with immense rapidity, but at the expense of other parts of the body. The equilibrium of the nervous system is disturbed, and the child either doomed to immediate destruction by disease of the brain, or it lingers out a miserable existence, its functions being constantly disturbed by nervous excitement, or overthrown by constitutional irritation. Should this not be the case, the mind will most probably be crushed by the labor heaped upon it, and the unfortunate individual consigned, for the remainder of his life, to the cells of a mad-house.

The brain cannot, therefore, be forced into maturity by the high-pressure systems of the day. Nature has forbidden it, and her laws cannot be disregarded with impunity. The parent whose child is endowed with great intellectual powers, at a very early age, should be alarmed for its safety. Precocious intellects are the offspring of disease, and this is too frequently the result of early mental culture.

If this were properly understood, all efforts to push the brain forward to comparative maturity by means of infant schools and other institutions equally obnoxious to health, would be abandoned. The child would be allowed to spend the first five or six years of its life in developing its body by means of exercise in the open air. Biographical sketches of precocious intellects would cease to be furnished for the stimulation of parents, in the early education of their children. The facts they contain would only be preserved by physicians to point out some of the symptoms of disease of the brain. The parent who would place his child in a crowded school-room, to learn the principles of geography, natural history, philosophy, mathematics and astronomy, before the parts of the brain necessary for their comprehension are developed, would be set down as a mad-man. All this, however, has actually taken place. Children have been carried by their nurses to infant schools, where the rooms were poorly ventilated, and the unfortunate inmates compelled to direct their attention, for hours

together, to some of the most difficult problems of natural philosophy or mathematics. When the brain became so much fatigued, that it could no longer perform its functions, the children, but just able to keep awake, were often compelled to march and countermarch in a slow and measured pace around a heated room, where the atmosphere was already charged with the poisonous matter thrown out of the system by the skin and lungs. This course is so extremely injurious to the brain, that it may be safely predicted, that not a single member of the few who survive it, will ever rise above mediocrity in life. It cripples the whole physical system, stultifies the intellectual organs, and destroys the energies of the individual so that he never can originate any thing truly great, or contemplate with the nobler feelings of enlightened intellect that which is beautiful or sublime. He is only fitted to follow in the leading-strings of others; for when brought into competition with those who have been properly trained in early life, he falls into comparative insignificance. By these remarks, I wish to have it distinctly understood, that I refer to such infant schools as make the mind the only object of improvement. Where physical and moral education is properly conducted, infant schools are decidedly beneficial. They produce the most salutary effects upon the muscular system, while the nervous, with its great centre, the brain, is rendered active and healthy, especially if the children are exercised in the open air, under the direction of a skilful teacher who understands and appreciates the laws regulating the animal economy. I do not object to proper systems of mental training in infancy. A great deal of useful knowledge in relation to the works and laws of nature, may be conveyed to the mind at a very early period, with great advantage, provided the muscles are not allowed to remain idle, or the lungs deprived of an abundance of fresh air. If the parent or teacher would accompany the child to the garden, the fields, or the woods, and explain to him the nature of every thing that falls within his notice, in the most simple manner; teaching him to admire the beautiful and sublime, and impressing upon him the wisdom and goodness of the author of the whole, the brain would be healthy and properly developed, the blood would circulate with freedom and regularity, and the nervous fluid be equally and properly distributed. This would be especially the case, if the moral sentiments were cherished, justice and benevolence encouraged, and cruelty and oppression reprobated. The feelings of the child would then be in harmony with the constitution of nature, and this would probably be the means of giving an impulse to the growth of the most important parts of the brain which would determine his destiny in life. At the same period the judicious mother or nurse might teach the child the alphabet, with the rudiments of spelling and reading; but he should in no instance be confined more than a few minutes at a time.

He should always be allowed to return to his play before his mind became fatigued, or his general system began to exhibit symptoms of uneasiness. When five or six years of age, he may be kept at close study for one or two hours in the day, but if much more than this be occupied without exercise of the muscles, and relaxation from study, the brain will become loaded with blood, and the mental powers more or less injured.

As life advances, the physical condition of the system is changed. The brain is more consistent, better formed, and able to bear exercise for a longer period. Indeed a due proportion of exercise is indispensable to its healthy growth; for without it, the intellectual organs would never be properly developed. But well regulated study not only increases the size and improves the organs of the intellect, but it also adds much to the perfection of all the other parts of the body. When the mind is properly employed, the whole nervous system is active, digestion is perfectly performed, excessive depositions of fat are prevented, the health is preserved or improved, and the spirits rendered light and buoyant. Muscular exercise must, however, be still continued; the food must be proper both in quantity and quality, and the sleep sufficient to restore the energies both of mind and body.

The effects of education upon the system of the youth vary with the skill and attainments of the teacher, and the means he employs. If improper plans be pursued, the physical organization may be even worse at the close of a protracted pupilage than it was at the commencement. If the pupil has not been taught to think and to reason, his intellectual organs cannot be enlarged, and of course the reasoning faculties can not be improved. But he may be taught to think, and yet the objects of his thoughts may be inimical to the healthy growth of the system. He may be furnished with books, containing appeals to his animal feelings, and arousing his animal propensities—he may be taught to venerate a history stained with blood, and all the outrages which could be perpetrated by despots upon man,—or he may be allowed to meditate upon church persecutions, or to study the composition of sectarian writers, whose misguided zeal must always operate against the better feelings of human nature.

Instead of the books mentioned in the preceding paragraph, the student should be furnished with those inculcating the moral sentiments, stimulating the intellectual functions, and pointing out the Power, Wisdom and Goodness of the Creator as displayed in all his works, but especially in the structure of the animal frame, and the arrangement of the various principles by which its development is accomplished. It is quite probable, if we were to examine all our school-books, with these facts before us, we might find some that would be unworthy the places they now occupy in pub-

lic estimation. If so, they should be excluded at once; for their injurious effects will continue to multiply in an increased ratio.

But the effects of education are not confined to the physical development of the brain. They extend to the growth of the muscular system. The bright intellectual eye, the open intelligent countenance, and the face furrowed by thought, are all the results of mental improvement. Here the changes in the sensorial organs are communicated to the muscles of the face. But they do not stop here. The whole nervous system feels the impression. If agreeable, the health is improved and the countenance rendered cheerful—if not, the functions of all the organs are impaired, and disease is the result. If anger, despair, jealousy or revenge be excited or encouraged in the student, the appetite is destroyed, the secretions are depraved, and the circulation is deranged. Every thing which has the least tendency to produce such a result should therefore be banished from the school-room.

Mental activity increases the size of the intellectual organs long after the growth of the body has ceased. Thought and feeling act upon the brain as exercise does on the muscular system. When aroused, they invite additional quantities of blood into its capillary vessels, the circulation is more active, the nutritive functions are better performed, and the size of the organ is consequently augmented. If the growth be healthy, the mental faculties are strengthened, and the individual astonishes his friends by his talents and genius. He makes new discoveries, solves difficult questions, accomplishes dangerous enterprizes, captivates by his eloquence, or attracts attention by the products of his pen or his pencil. If his moral feelings have kept pace with his intellectual faculties, his expression also changes from the gay and cheerful to the calm and thoughtful. But on the other hand, if he indulge in angry feelings, the size of some of the muscles of expression is so much increased, that the countenance betrays the prevalent passion even when he is not under its influence.

About the meridian of life, constant study is decidedly injurious to some constitutions. When the head is large, the chest expanded, the neck short, the countenance florid, the circulation strong, and the body inclined to corpulency, continued exercise of the brain frequently produces apoplexy, palsy, or some other fatal disease of the cerebral organs. But if such persons are regular in their habits, abstemious in their diet, and take sufficient muscular exercise, they may spend several hours in the day in thought and reflection, without increased danger. Indeed, bodily exercise in the open air must never be neglected. Physical education must be continued, or the constitution, however sound, will soon exhibit symptoms of decay.

Mental culture, by contributing to the excellence of the physical structure, favors longevity. Distinguished literary persons

often attain a great age. Hippocrates was one hundred and nine, Ferguson ninety-three, Hoffman, Franklin, and Herschell, eighty-four, Hill eighty-nine, and Swedenborg, eighty-five, when they died. Drs. Rush, Hutton, Halley, and many others of the most profound literary attainments were also very far advanced in life, when they left the stage of action.

At what time should mental culture be most rigidly pursued? is the next question we shall attempt to answer.

We have already stated that infancy and childhood were the proper periods for the cultivation of the physical powers and moral faculties; that the child should be taught to venerate every thing which is excellent; and that truth, honesty, justice, candor and benevolence, should be held up to him in the most glowing colors.

It is difficult to determine at what time the child should enter school. Some constitutions will bear confinement at a much earlier period than others. As a general rule, unhealthy children should study the least, and take the most exercise. None should be confined for a long time to a particular subject. The age mentioned in the early part of our lecture, may be the most proper to place children under the care of a teacher, provided their health has previously been good. Some, however, may be placed in school before the sixth year, while others should remain at home until they are eight, or even ten. As the age of the student advances, he may be required to study for a longer time, but in no instance should this exceed six or eight hours per day. The rest should be spent at meals, in sleep, and in muscular exercise.

The brain, like the body, can endure more fatigue towards middle life than at an earlier time; but it is probable that at sixteen or twenty, it is sufficiently mature to engage in the higher branches of natural science. But even here, much will depend upon the constitution and general health of the student. His studies should also be diversified; for if his mind is continually engaged in the contemplation of a single branch of science, some parts of his brain will be excited more than others, and a dangerous if not a destructive local orgasm be generated. If mental labor be varied, the different organs of the brain will be successively exercised; and this will lead to a healthy development of its entire structure; for, it is a law of animal life, that exercise is equally as necessary for the preservation of the integrity of any portion of the general system, as for its perfect growth.

What kind of constitution will bear the most mental labor? is the fourth question we proposed to answer.

To endure study, the system must be healthy, and all its organs fully formed. No part must be pre-disposed, by hereditary taint or otherwise, to such diseases as may be increased or developed by mental labor. Children whose parents have been cut off by epi-

lepsy or apoplexy, should exchange their books for implements of rural industry. If they pursue their studies, they will probably fall victims to the maladies which destroyed their parents. Every new excitement in the brain places them a step nearer that destruction, from which nothing can save them, but laborious muscular exercise.

Feeble children are often selected by parents for professions. This is altogether wrong. They are unable to bear the fatigue of mind necessary to prepare them to fill the places for which they are designed, with honor to themselves or their families. If they pass through their pupilage, they will probably drag out a few years in obscurity, and then die, leaving nothing to preserve their names from merited oblivion. None but the most healthy, should think of pursuing a professional life. The wear and tear of the physical organization attending mental labor, are great even in the best constitutions. What, therefore, should the pale and sickly dyspeptic, the flushed consumptive, or the unhappy subject of nervous irritation, expect from pursuing the same course? Nothing but premature death. But the most healthy will not always bear the most mental labor. If the brain be unusually large, without a corresponding development of the rest of the body, much study will probably increase its size so rapidly that the student will be in danger either of sudden death, or of confirmed mental alienation. The machinery within will be too powerful for the frame that contains it. Any additional force will either prostrate the whole, or derange some of its parts, so that disorder and confusion will follow. To endure continued study, the body must be well formed; the brain of a proper size; the nervous system well balanced; the health good, and the constitution free from a pre-disposition to hereditary disease.

The last subject to which I shall invite your attention is, the evils resulting from our systems of education. These are numerous; but my subject will only permit me to refer to such as retard the healthy growth of the general system, or tend toward the degeneracy of our race.

1. Our systems of education are not sufficiently extensive, or they are not carried out far enough to reach the great mass of the people. Until they are extended, the benefits they would confer upon the physical organization cannot be appreciated. It is true, our common schools may appear to supply all that is necessary; but many of the States have not adopted the same plans of popular education. In our own, the system operates partially; for in many places, a school is kept up for only a part of the year. In our own city, the public schools have already accomplished much, but they are still capable of performing more. Notwithstanding they are of high character, still they are capable of improvement. As time advances, this will undoubtedly be accomplished. The people

will never be satisfied until all the branches of learning which tend to the elevation of human ability and human character, are thoroughly taught in them. Then—and not till then, will they be worthy of the name of the people's colleges.

If a proper system of education increase the powers of the mind, by enlarging the intellectual organs, the means of elevating one generation at least are within our reach. By extending the benefits of a good systematic education to every member of the human family, we shall be levelling, it is true, but we shall be levelling upwards. But if the laws of animal life be general, we shall not stop with a single generation. We have already mentioned, that exercise increased the size of every organ of the body—the brain as well as the others, and that the improved development descended from the parent to the offspring. A knowledge of this law is very important in our schemes of human improvement. It affords us the means of elevating not only a single generation, but the entire race. Educate the present inhabitants of our Republic—teach them to think—to exercise their moral and intellectual organs, and you will improve the physical development of the whole. The youth of the next generation will start, as it were, off the shoulders of this; for they will commence life with an improved physical and mental system, which may be still further increased in size and power, until man reaches the highest state of perfection of which his nature will admit. But to accomplish this, the system of education must not only be good, but it must extend to all; the female as well as the male. If both be not educated, the benefits resulting to their offspring, will consequently be but small; for instead of inheriting the physical organization of the one that is best formed, it will partake to a greater or less extent, of the defects of the other.

It may be said, that all this is nothing but mere hypothesis—that giants in literature often produce dwarfs in intellect; but I affirm, without fear of contradiction, that it is based upon laws equally as certain as the attraction of gravity. When we enquire into the facts of the case, the objection falls to the ground. According to all I have been able to collect on the subject of education in the United States, there is but about one in seventeen hundred males educated in colleges, and it is probable, that at least one half of these cease to exercise their intellectual organs to any extent, as soon as they leave college. But it must be remembered, that fewer still of our females receive any thing but the merest rudiments of a common school education. It is not long since the female in the country was taught even to write. It is probable, that not one in five thousand, even now, study mathematics, history, philosophy, or any of the branches which tend to increase the size of the brain, or to enlarge the understanding. From these facts, it appears, that about one man in three thousand is properly

educated, and that he stands only one chance in five thousand to obtain his equal in marriage! A great number of blanks indeed, to a single prize! It is therefore not at all wonderful, that the best scholars occasionally have children with the most defective minds, especially as they may inherit the physical organization of the weaker parent. In order to see the effects of a good education upon the physical development of man, we must extend its benefits to the whole human family, or at least to an entire nation.

2. The next evil resulting from our systems of education, is, that the student is taught to depend too much upon books. He examines their contents, and commits portions of them to memory; but all this does not necessarily teach him to think, to study the relation of cause and effect, or to attempt to discover any thing beyond the present boundaries of science. His mind is matured upon the principles and sentiments of others; but the aliment is unhealthy, and consequently the mind is entirely deprived of the strength, raciness and originality of thought, which spring from the contemplation of nature, and a study of her laws amidst her own operations. The books, too, are formed upon the high-pressure system. Every thing in them is designed for speed. The student is taught grammar in a week, and penmanship in a few days. The work of a year is crowded into a few months, and a foreign language taught in twenty or thirty lessons. Pictures, painted illustrations, and a short series of questions and answers, have supplanted the depth of learning and profoundness of thought and meditation, which characterize the older works.

3. Too much study is forced upon the mind in early life. The education of the female is generally completed about the time she is fifteen years of age, a period when the study of the higher branches should only be commenced. But as society is now organized, this is indispensably necessary; for she must make her debut into fashionable life at sixteen, and be prepared to assume the responsibilities of a family at eighteen, and sometimes earlier. This is ruinous to her constitution, destructive to her intellectual faculties, and fatal to her further advancement in the study of the moral or physical sciences.

4. Physical education is almost entirely neglected. The youth is compelled by his teacher to direct his attention to those subjects which increase the size of his intellectual organs, while the muscular system is almost torpid. When more advanced, he does the same from choice. The result is, that the brain is stimulated to the highest possible point, while the remainder of the system languishes under this unskilful treatment. His health of course is ruined. The whole energies of the nervous system are concentrated in the cerebrum, the excitement of the viscus is aroused, its vessels are engorged with blood, and a train of destructive diseases follows. Some of them, as apoplexy, destroy life almost instantly,

while others undermine the constitution, sap its energies, and, at length, terminate either in death or a most distressing constitutional irritation. Epilepsy, chorea, dyspepsia, palpitation of the heart, sore eyes, blindness, giddiness, head-ache, partial delirium or total madness, form only a part of the catalogue which might be presented. The only means of preventing all these and a host of others equally destructive to human life and human happiness, is vigorous muscular exercise. If the student wish to retain energy of both body and mind, he must resort to it daily. It will add beauty and proportion to his body, strength and activity to his mind, and ease and grace to all his movements.

If the foregoing remarks be true, who can define the bounds or anticipate the limits of education? Where will its genial influence terminate? What new discoveries may it not enable an improved organization to make? If the system should be rendered so complete, that the intellectual, the moral and the physical organs should be well balanced, and rendered equally perfect, while the whole is pushed forward with care and speed, where will the human mind be, within the compass of a few centuries hence? I answer, in the midst of a glorious and universal millenium. The primitive nature of man will be restored, and he will be able to contemplate the beauties of nature and the glories of nature's God, from an elevation in the intellectual and moral world, of which we have no conception. Let me not be told, that this is a mere chimera. The whole christian world anticipates this period, although they expect it to be the offspring of different means. For my own part, I know of nothing supernatural, necessary to its accomplishment. When Jehovah wrenched the elements of creation from the dominions of Chaos, he fixed the laws eternal and secure which should complete the work. The instinct which instructs the coral insect to elevate islands from the deep—the laws which produce the most perfect plant or animal from the merest germ—the power which heaves the most stupendous mountain from the ocean and the plain, and the force which balances the sun in the centre of our system, and causes the planets to revolve around it, are equally the mandates of his wisdom and his skill. The one is no less the result of a fixed law than the other; and the whole is compelled to contribute to the completion of one vast and boundless scheme. The direction of every thing is onward. Nature is progressive in all her departments, and man cannot remain stationary. Within the space of a few years, the improvements in science have enabled him to enslave the elements and to wrest even the lightning from the clouds of heaven, and compel it to do his bidding. If a few years have produced such astonishing results, when a few individuals only were properly educated, what may we not reasonably expect when all the nations of the earth shall be brought under its expanding influence?

THE MORAL DIGNITY OF THE OFFICE OF THE PROFESSIONAL TEACHER.

BY SAMUEL EELLS.

Gentlemen of the College of Teachers:—So large a share of the public interest has been engrossed by the objects of your association, that the lecturer must despair either of striking the mind by the novelty of his views, or of suggesting any useful experiments which have not been already thoroughly canvassed, and perhaps carried out into practical operation.

Without attempting therefore to discuss the merits of particular schemes of education, or to shed any new light upon those questions which have been so ably handled by your committees,—my observations will be general in their character, and addressed rather to the community at large, than to that particular portion of it which is represented by your association.

The efforts made for the universal diffusion of knowledge, form a strong and characteristic feature of the age. The maxim so often quoted in this Convention, that "knowledge is power," begins to be practically comprehended; and the dissemination of free principles and of the influence of popular forms of government has imposed the necessity of popular intelligence; without which, it has been settled, by the experience of ages, that political liberty cannot long endure. The spirit of educational reform, therefore, has gone searchingly abroad, subjecting to the test of the severest scrutiny every department of popular instruction, and every system of liberal study. The press groans with its labor of throwing off books and pamphlets devoted in some form or another to the subject of education. Men of all creeds, and of every character and profession unite here on common ground; and seem to vie with each other in fostering those institutions which have for their object the diffusion of knowledge, and the elevation and regeneration of the popular mind. Now amidst all this zeal, this universal ado about "education," it may be well to descend a little below the surface, and to enquire whether the office itself of a teacher has occupied that place which it ought to hold in the public estimation. Has not the public mind been unaccountably slow in coming up to a due sense of the true dignity and importance of the great business of instruction? Have eminent talents and eminent services devoted to this work, commanded either that generous admiration or that pecuniary requital which they would have ensured in any other of the liberal professions? I speak not now of indi-

vidual instances. Exceptions there are to all general rules. But has the profession of teaching—*as a profession*, had that rank assigned to it, which, from its high responsibility, its intrinsic and incalculable importance, and the rare qualities of both mind and heart which are requisite for its successful prosecution, it imperiously demands? True, it has been accorded in terms, that the faithful and successful teacher is a public benefactor. But how, we ask, does the public manifest its gratitude? Is it by a munificent liberality which covers him with abundance, and secures his entire devotion and his undivided services, by placing himself and his family beyond the reach of want? What employment demands such skill, such preparation, such rare and exalted qualities, and such constant and wearisome labor, and is at the same time so inadequately paid? Who ever knew of a pension, be it never so small, settled upon the veteran teacher who has been forced from his labor by age, and by the toil and sacrifice of his profession? Is it by showering him with *honors*, that a grateful public manifests its gratitude? When was it ever heard that the most brilliant success and the most eminent services in the capacity of teacher, was a recommendation to any civil office, or to any station of public profit or honor? And in the common intercourse of life, what political mendicant—what vapid and declaiming demagogue does not fill a larger space in the public eye, and gather a larger share of public estimation? Mark yonder feeble and decrepid old man, as, panting with fatigue, and grasping his staff with both his hands, he slowly makes his way along one of your public streets. He is a veteran teacher. He commenced his employment in early life, and the first scene of his labors was on a bleak and rocky hill-side in the interior of his own New England. When the call of his country rung among his native mountains, he left his peaceful charge to meet her enemies on the tented field, and to bring home her eagles in triumph from the scene of battle. After the achievement of our Independence, he returned to his favorite employment, and became one of a small band, who with the axe and the rifle plunged into the Western forests, and amidst toil and danger and suffering, laid the foundations of a great and prosperous people. With his own hands he helped to pile the logs of the first school-house that was erected on the spot where now stands your proud and beautiful city; and having reared,—he entered it, and with the devotion of an apostle, officiated as the instructer of many whose sons and whose daughters we may now recognise around us as the founders of families and the pillars and ornaments of society. Thousands of youth, in his day and generation, has he taken from the paternal roof, and given back to their parents and their country with a discipline and a cultivation worthy of both. They have gone out into the four quarters of the world; they may be found scattered through all the ranks of

society, in all the arts and occupations of life, and in all the liberal professions which they live to dignify and adorn. Better than the most successful candidate for popular favor—better than he for whom we erect triumphal arches, and whose path we strew with garlands, has he merited the proud title of Benefactor of his country! But what is his reward? Throughout life, he has struggled with embarrassment and want; and forced at last by the infirmities of three score and ten years, from his profession, he lingers out a stinted and an obscure old age, with no consolation for a life of unrequited toil, but that it has been *a useful life;* devoted with fidelity and singleness of purpose to the well-being of his country and his fellow-men. Mark now the generosity—the *justice* of a grateful and discriminating public. This palsied and infirm old man—this man who, more than statesmen or politicians, deserves to be honored with monumental marble and days of public festivity and rejoicing, has come out to feel the warm light of the sun, and to gaze once more upon those new scenes which have arisen around him, and which so mournfully remind him that he is becoming "a stranger in the midst of a new succession of men." The young, the gay, and the fashionable throng past him, but ungreeted, unnoticed, he totters on. The men of business rush by him, and jostle him as they go. Presently he hears a confusion of mingled voices, and then cries and shouts rend the air. Planting his staff before him, he stops: and as he raises his dimmed eyes, he discovers a hurrying and gathering crowd. He enquires the meaning of some passer-by; and learns that it is the gala-day triumph of some political adventurer:—some heartless demagogue, who has obtained his ascendancy by feeding the passions and flattering the vanity of the people.

——————"The statesman of the day,
A pompous and slow-moving pageant comes.
Some shout him, and some hang upon his car
To gaze in 's eyes and bless him. Maidens wave
Their kerchiefs, and old women weep for joy;
While others not so satisfied, unhorse
The gilded equipage and turning loose
His steeds, usurp a place they well deserve.
Why? What hath charmed them? Hath he sav'd the State?
No. Does he purpose its salvation? No.
Thus idly do we waste the breath of praise,
And dedicate a tribute, in its use
And just direction sacred, to a thing
Doomed to the dust, or lodged already there."

But this inadequate estimate of the services of the professional teacher does not end with working individual injustice. It is a

great and serious evil:—an evil which pervades our whole moral and social system; and the very last to be reached by the progress of educational reform. It cramps the operations of every department of instruction; it cripples the energies of the practical teacher, and cuts off from the profession many who, with abilities which might enable them to shine in any of the walks of life, naturally turn to that which offers the widest field to their ambition, and which yields back to toil and to sacrifice, the most generous returns. This is not mere theory: it is plain common sense. Water does not seek its level by a surer law, than that which diverts great abilities into the channel where they will meet with the best reward. Men of the most splendid talents and of the most profound learning, are yet but men; and they are ruled by the same motives, the same principles and considerations of personal interest that rule other men; with this difference—that they are much more strongly influenced by that vice of great minds,—ambition. With such men this is generally the governing passion; but the present is a sordid and money-getting age: and we now and then find one who seemed destined to nobler things—who once gazed with an unblenched eye like the eagle's, on some far and glittering summit of ambition, descending to mine in the base earth, and to mix in the vulgar scramble for gain. He has forsaken the objects of his earlier and purer worship, and has learned to bow the knee to Mammon. This then is the motive next in order: and by these two, the world is ruled. The great heart of the universal world ever beats to these two master passions;—the love of Honor, and the love of Gain. The first governs the intellectual few: the second, the unintellectual many. Now should not he who would devise a general scheme of education, proceed philosophically and practically upon these two great elements of human action? Not that such a system should be framed to encourage avarice or an inordinate ambition; but that, proceeding upon the known philosophy of human nature, and taking advantage of the strongest principles of human action, it should hold out such inducements as would attach and secure to itself the very ablest talents, and the very highest qualifications that the country could produce, or rewards command. We boast of many such in the ranks of our professional teachers, even in the present state of things:—men who would throw lustre around any station of private or of public life; and who have laid their country under lasting obligations. But we would have *all* of this character; from the dignified Professor of the college or high-school, to the humblest school-master, whose pupils are children of the tenantry of our new settlements on the farthest verge of civilization. We are not willing that any portion of these youth in whom we behold the future *men* of our land, and who in their moral and intellectual character, and their capacity to conduct the affairs of a great people are to fill up the grand

idea of the American Nation, shall be turned over for a week—no, not for a single day, to a cheap and drivelling instruction. We hold their education at a priceless estimate. To whomsoever we commit these youth, to them do we commit the destinies of the nation; and the stake is too mighty,—the interests are too vast and momentous to be entrusted in one instanee to common hands.

In estimating the moral dignity of any work, there are three things which must be taken into the calculation: First—*the intellectual and moral qualities which it requires;* Second, the nature and power of the individual agency which is exerted; and Third, the value and magnitude of its general results. Taking these three elements, let us fix a standard; and thereby form a moral estimate of the office of the Professional Teacher.

The faculty of communicating knowledge is itself a noble and high endowment. It is this which mainly distinguishes man from the brute creation: for though endowed with understanding, how feeble would be the lights which any man could strike out by the operations of his own solitary, unassisted reason? Without the faculty of communicating, there could be no perpetuation of knowledge—no great improvement in art or science; and by consequence, no progress of the human species. Writing and language are the instruments by which we hold inter-communion with each other; which make the thoughts and feelings of every individual mind the property of all; and which constitute the improvements and discoveries of each successive age, the birth-right and inheritance of the whole human race. Thus we are all the preceptors of one another. We live only on condition of being taught by our fellow-men. In this sense also, all former generations of men, are the teachers of the present; and the lights which we acquire, we in our turn, do but hold in trust for future times. How admirable is that moral administration, which, by a fundamental law of man's nature, makes his progress, and whatever elevates and ennobles him in the scale of existence, to depend upon each turning his own individual acquisitions into partnership stock, and upon this constant and universal interchange of feeling, and thought, and knowledge! Moreover, this faculty of communicating is a self-sustaining, self-improving power. It is like the sun of the firmament; traversing in glory the moral heavens, dispensing floods of light in all directions, and illuming every orb which circles within its system, yet without the smallest diminution of its own original and exhaustless splendors. Rather does it acquire new lustre from every new dispensation of its glories. Like charity, it is twice blessed: It "blesses him that gives, and him that takes."—Thus by the law and appointment of nature, man is made the teacher of his fellow man; and from this necessary relation springs the chief moral dignity of his nature. How much more exalted then is that relation, as it appears in him who is a teacher, not by nature

only, but by choice and by profession; in whom it has been perfected by cultivation and philosophy; who has been prepared for his work by long years of patient and laborious discipline; and perhaps at the expense of many noble and generous sacrifices, has made it the office and business of life! Such were Aristotle, and Socrates, and Plato, and Seneca, and all the great masters of ancient learning and philosophy. Such were the founders of the Christian faith. Such was our Savior Himself; who "taught as one having authority;" and who, when he was about to ascend in a cloud from the plains of Bethany, gave it as his last charge to his followers, "Go ye, and *teach* all nations." True, these last were teachers of *moral* truth: but moral truth and intellectual truth are allies; and a cultivated heart must be preceded by a cultivated reason. Moreover, the educator should be not less a *moral* than a mental guide: This, by our estimate, is the very first requisite of his profession; and it is this which, so far as qualities are concerned, stamps his office with its peculiar elevation. Were man a being of pure reason,—a mere piece of intellectual mechanism, he would be indeed shorn of half his dignity; but the educator might stop with the discipline and cultivation of his intellect. But he is made up, not of reason only, but of *will;* of *feeling;* of moral and social susceptibilities and domestic affections. *Reason* is a tree of sterner growth; but these are tender plants in a bleak climate: a climate of frost and storms; and they require the protection and cultivation of a careful and kindly hand, or in their early spring-time they will droop and die. The educator therefore who overlooks, or neglects this part of man's nature, though he should have made his pupil a prodigy of taste and intellect,—though he should have enabled him "to speak with the tongues of men and of angels,"—though he should have imbued his mind with the classic lore of all antiquity, and filled it with all the philosophy of the schools,—has yet done but half his work: or rather, he has *betrayed his trust;* for there is but one spring-time of our moral existence; and he in whose charge it was to furrow the soil, and sow the precious seed, has permitted it to pass unimproved, and beyond recall. Moreover, what is the great end and office of education, but to prepare man for the scenes in which he is to act, and to fit him for all the various duties of life? Let it then be considered how large a portion of these duties,—duties which we owe to ourselves, to our kindred, to society, and to our Creator, spring from the social and domestic relations, and call upon the moral part of our nature; and how few of these duties there are, which require either great learning, or rare intellectual endowments. If then, it be the main business of education to fit us for the duties of life, how manifest it is that the professional teacher should be a *moral* as well as a *mental* guide: and that with the discipline of the intellect, he should also enlighten the conscience and cultivate

the heart. But how shall he do this, except he be himself endowed with the same qualities which he undertakes to impress on the minds of others? Can the blind lead the blind? Can he be qualified to impart moral instruction, who has himself no cultivated affections—no perception of moral fitness, and no weighty and abiding sense of moral obligations? Let then the moral dignity of the office of the Professional Teacher be judged hereby; that its very first requisite is MORAL GOODNESS—the quality which chiefly elevates and ennobles human nature, and most assimilates it to the nature of angels and of God.

It is unnecessary to enumerate all the other qualifications which are requisite worthily to discharge the functions of a teacher. Knowledge he must have, of course:—ready, various, well-arranged and accurate knowledge; and when we consider what a host of subordinate qualities are requisite for its successful communication,—what diligence, what patience, what self-command, what gentleness, what firmness, what forbearance, what discrimination, what quickness of perception, what versatility of adaptation, what knowledge of the mental and moral constitution, and what entire devotion of the whole soul to the whole work,—we may well ask,—"and who is sufficient for these things?"

But the moral dignity of this office appears, in the second place, in its powerful and transforming agency upon individual mind. The work of the educator has been compared to that of the sculptor who carves out a beautiful statue from a shapeless block of marble. The illustration was common among the ancients; from whom it was borrowed and very happily used by Addison; but I do not perceive that the subject is ennobled by the comparison. For, let the statue be never so perfect,—let it be wrought by the hand of a Phidias, or a Lysippus,—let it be shaped into the most noble and beautiful proportions, and touched with the most exquisite finish,—the figure is yet but *a figure of stone;*—hard, cold, lifeless. But education does not simply excavate the mind from its native quarry and cast it into "the mould of form." It works an entire change throughout the whole intellectual and moral nature. It forms the man anew. It elevates him into a loftier sphere of being. It creates new senses of enjoyment,—new desires, new hopes, new aspirations, and forms the whole soul to a nobler and sublimer life. It is as if the statue, while the artist was yet bending over it with his chisel, should wax warm and start out from the marble; and the breast should heave with life, and the eye should burn with living fires, and every joint should place smoothly in its socket, and the blood should start on its red and rapid courses;—even as if the Divinity had descended and breathed into this cold and senseless stone, the breath of life, and the quickening spirit! Do we over-estimate the power of education upon individual character? Mark then the vulgar and untaught mind imbedded in

ignorance and animalism; and again contemplate the same mind after it has ascended the heights of science, and received the impress of moral cultivation. Upon such a view, we shall find the power of which we speak, developed in the subject of it under three several aspects; First, *in its multiplying the sources of his happiness;* Secondly, *in his intellectual elevation;* and Thirdly, *in his improvement as a moral being.*

And first, in its multiplying the sources of his happiness. The uncultivated man is furnished with a set of social instincts, and a susceptibility to a certain grade of gross pleasures; but they all play within a narrow round of animalism;—they are often embittered by jealousies, and envyings, and physical privations, and can hardly enter into any just notions of human happiness. Of the satisfaction which accompanies the exercise of the intellectual faculties, he knows absolutely nothing. Nor is he less a stranger to the happiness arising from a contemplation of the works of nature. Ten thousand beautiful and wonderful processes are momently going on throughout the animal, mineral and vegetable kingdoms; every blade of grass, and every drop of water shuts up within itself a world of wonders; but Nature reveals none of her secrets to him. Stars rise and set over his head, moons wax and wane, the earth beneath his feet is every where covered with divine workmanship; but he stands amidst the whole "with brute unconscious gaze," and turns a sealed eye to the beauties and glories which are every where scattered through the deep universe about him. In vain for him has the hand of God decked the earth with beauty, or sown with stars the fields of ether. In vain for him do air and ocean teem with the wonders of microscopic life. In vain for him does nature spread out all her scenes of beauty and of gladness, and pour around him the melodies of her ten thousand voices. Talk to him of these elevated and refined enjoyments, or of the pleasures which lie scattered along the paths of literature and science, and the description falls on his ear "like sounding brass or a tinkling cymbal." You might as well undertake to describe the rainbow to a man who never saw the light of heaven: or to one who was born deaf, the charms and melodies of music. Yet this very individual, moulded by the plastic hand of the professional educator fitted, as we have described, morally and intellectually for his work, becomes a different being. He becomes the inhabitant of a different world:—a world of thought, taste, intellect, imagination. With what rapture does he stand up in the midst of this glorious universe, which, when the Creator had finished, and on that primal Sabbath "rested from all the work which He had made," He beheld with infinite complacency, and pronounced it "very good." *He* looks abroad over the works of his Creator, and beholds light and life and joy in every thing around him. He gazes on the visible world, and thanks God that he has been created an intelligent

spectator of its wonders. He turns his eye on the intellectual, and discovers that he is allied to his Creator and to other orders of being; and exults in the consciousness of all that is beautiful and majestic in the mind of man. It is his to sympathise with nature "and the quick spirit of the universe," and to appropriate all her variety of loveliness. He gazes with delight on the noble in man, and the beautiful in woman. He listens with rapture to the mingling and sounding elements;—to the howling of the midnight storm;—to the roar of the cataract, and the eternal thunder of the ocean. What value does *he* place upon that office which has thus caused the scales to fall from his eyes, and admitted him an enraptured spectator of the works of God? At what price would he consent to be thrown back upon his ignorance, his vulgar appetites, his uneducated faculties,—to

——————"Renounce the boundless store
Of charms which Nature to her votary yields;
The warbling woodlands, the resounding shore,
The pomp of groves and garniture of fields;
All that the genial ray of morning gilds,
And all that echoes to the song of even;
All that the mountain's sheltering bosom shields,
And all the dread magnificence of Heaven?"

Were it in the power of the teacher to bestow upon each of his pupils the fee-simple of a kingdom,—he could not endow him with so rich and noble a gift,—he could not do so much for his permanent and substantial happiness, as by imparting to him that cultivation by which he is enabled to appropriate, not a kingdom only, but *all* kingdoms, and the glory of them: which makes,—not the visible world only, but the empire of thought and imagination,—the realms of art, and taste, and poetry, and fiction, and all the ages of the world, and all the dominions of universal Nature his;—his to understand,—his to enjoy.

But in the second place, we behold the power and moral greatness of this agency in *the intellectual elevation of its subject.* Man, fallen as he is, seems "scarce less than archangel ruined;" and the meanest employments are dignified and made honorable by their usefulness to the human species. Next then to moral cultivation itself, what work can be nobler than the improvement of the human faculties? And their capacity for unlimited advancement opens the most exalted views of that power which can bridge the chasm between the exercises of the most ordinary intellect and the sublime operations of a Newton: which can waken up the mean and common mind, and fill it with divine aspirations, and send it forward on a career of boundless progress. Contemplate that progress for a moment as it is developed by education in

its subject. The first elements of his knowledge consist in bare sensations,—the impressions of external objects. Memory treasures up the perceptions of sensation, and thus lays the foundation for future thought. Here he rises from the mere animal, into the intellectual. He now begins to compare ideas, and to make combinations and deductions. Thoughts multiply—knowledge accumulates; and he already exults in the consciousness of an intelligent nature, and in the spontaneous workings and exercises of the living mind. And now the field of his intellectual vision clears up, and widens around him. He expatiates in the pictured realms of the Imagination, or treads with more equal and assured footsteps over the fair and divine empire of Truth. He questions the elements of nature, and carries the torch of philosophy throughout all her dark dominions. He opens the classic page, and holds communion with the illustrious spirits of past ages. He turns his eyes to the broad heavens, and reads the power and wisdom of Providence in the law and order which reign throughout the starry world. He opens the chronicle of history, and gathers as manna, the lessons of wisdom from the experience of the past. He ranges the future with a prophet's rapture, and embodies the hopes which he gathers of human progress, and his visions of "the glory that is to be revealed," in the pages of a lofty and calm philosophy, or in the numbers of immortal song. And in all that he sees and feels, in the wonderful mechanism of the human mind, and in all that perfect order and fitness which reign throughout the stupendous machinery of material nature, he beholds the hand of the infinite Intelligence, and a type of the infinite Perfection; and he learns to lift his thoughts in grateful and devout contemplations to the Great Architect, "forasmuch as He that builded the house hath more honor than the house."

But if such be the progress of this mind here, chained to a narrow spot of earth, and darkened by error and ignorance, what will it be when it shall be freed from imperfection, and shall spring into that new and sublime life which awaits it? For it is robbing the agency of the educator of more than half its dignity to consider it as circumscribed by this low and temporal scene that is now around us. We must follow it to another stage of its development, and throw our eye down the long range of its immortal being. Professional Teacher! whatever impulse you give to the mind of that pupil now under your charge,—it is an impulse upon a career that will never end. He will soon be remanded away from your hands by the great Parent of all;—called to stand upon a loftier theatre, and to take a part amid higher and sublimer scenes. It is yours to furnish him with a preparation for life: but *life itself*—what is it, but a pupilage for immortality! As yet, we know but little of that, his future state of being; for we do but "see through a glass darkly:" and "it doth not yet appear what we shall be;" but we

have the strongest reason to believe that that mind which you now cultivate with such anxiety and pains-taking, will then yield a ready and perfect obedience to all the present laws of its nature. It will then, as now, be progressive;—not indeed as now, slowly, and laboriously, and fettered by these cares and this coil of mortality; but, springing into its native element, and freed at once from every clog and cumbrance, it will sweep on towards perfection with an ever-accelerated progress through eternal ages. To what attainments will it grow in that endless course! What infinite knowledge! What immense intelligence! It is a glorious anticipation for both teacher and pupil; yet not less true in philosophy than sublime in thought, that in the course of that unending progress, it will not only reach and overpass the grandest exhibitions of earthly mind, but in its most ordinary exercises, shall even emulate the clear and all-comprehending intellect of the tallest archangel "that adores and burns" at the throne of God.

But, thirdly, if the moral dignity of this work appears thus exalted in the intellectual elevation of its subject, it is yet more so in his improvement as a *moral* being. I have already spoken of the part which moral training ought to hold in a scheme of education: but such is the importance of the subject, that I trust a few additional observations will be pardoned here; and the more especially since, amidst all the improvements which have been carried forward, and amidst the general prevalence of liberal and enlightened views on the subject of education, this feature stands yet almost entirely untouched by the hand of reform. The doctrine here set forth on this subject is not an innovation of modern experimentalism. It lies deep in the philosophy of human nature; and accordingly we find it has been held by every great and philosophic mind that has ever been turned towards the subject. Milton, who wrote in an age of comparative barbarism—an age in which his immortal poem, the "Paradise Lost," sold for fifteen pounds, and its author—whatever of him was mortal—suffered to die in obscurity and want, has left the following illustrious record of his opinion, in his letter to Samuel Hartlib: "The end of learning is to repair the ruin of our first parents, by regaining to know God aright, and out of that knowledge, to love him, to imitate him, to be like him, as we may the nearest by possessing ourselves of true virtue, which, united to the Heavenly grace of faith, makes up the highest perfection. But because our understanding cannot in this body found itself but on sensible things, nor arrive so clearly to the knowledge of God and things invisible, as by orderly conning over the visible and inferior creature, the same method is necessarily to be followed in all discreet teaching."

Lord Kames in his "Hints on Education," observes thus:—"It appears unaccountable that our teachers generally have directed their instructions to the head, with so little attention to the heart.

From Aristotle down to Locke, books without number have been composed for cultivating and improving the understanding;—few in proportion for cultivating and improving the affections. Yet surely, as man is intended to be more an active than a contemplative being, the education of a young man to behave properly in society, is of still greater importance than the making of him even a Solomon for knowledge."

Well did this writer except LOCKE from the general censure of having misapprehended the great and principal end of education. The views of that great man were such as became the father of intellectual philosophy, and were more than a century in advance of the generation to which they were addressed. Throughout the whole of his "Thoughts concerning Education," he takes it for granted that the cultivation of the heart is its paramount object. He utters the same complaint which is so loudly echoed in our own day; that "Latin and learning make all the noise;" and asserts that "the principal business of education is *to set the mind right*, so that on all occasions it may be disposed to consent to nothing but what may be suitable to the dignity and excellency of a rational creature."

In another part of the same treatise he observes—"Till you can find a school wherein it is possible for the master to look after the manners of his scholars, and can show as great effects of his care in forming their minds to virtue and their carriage to good breeding as of forming their tongues to the learned languages, you must confess that you have a strange value for words, when, preferring the languages of the ancient Greeks and Romans to that which made them such brave men, you think it worth while to hazard your son's innocence and virtue for a little Greek and Latin."

Again—"I place *virtue* as the first and most necessary of those endowments which belong to a man or a gentleman, as absolutely requisite to make him valued and beloved by others, acceptable or tolerable to himself. Without it, I think he will be happy neither in this nor the other world."

The celebrated Dr. Priestly observes on the same subject, that "the very first thing to be inculcated upon a child as soon as he is capable of receiving such impressions, is the knowledge of his Maker and a steady principle of obedience to Him; the idea of his living under the constant inspection and government of an invisible Being, who will raise him from the dead to an immortal life, and who will reward and punish him hereafter according to his character and actions here. I hesitate not, therefore, to assert, on the plainest principles, that Religion is the first rational object of education. Whatever be the fate of my children in this transitory world, about which I hope I am as solicitous as I ought to be, I would, if possible, secure a happy meeting with them in a future and everlasting life."

Such were the sentiments of these illustrious men: and did my limits permit, I might confirm them by quoting those of Hartley and of Bacon. Enough, however, has been said, to show that the term "new-fangled"—that vague and awkward epithet by which mediocrity seeks to fasten odium upon every new trial which philosophy and benevolence make for the amelioration of humanity, cannot apply to them. But I have said that these views are founded in the philosophy of human nature. Man is constituted of three classes of faculties;—the animal propensities, the moral sentiments and the intellectual powers; and this division exhausts the whole of human nature. Of these, the animal propensities are by far the strongest; yet they are the seat of all vicious and criminal practices, and the source of a very great portion of human misery. Social and political organization, schemes of government and law are the devices which reason has framed to control their violent and unregulated action; and without which, they would soon fill the earth with suffering and blood. The intellectual powers strongly developed by education will aid in holding them under control; but their directly antagonist principles are the *moral sentiments*. It is therefore upon these that society must chiefly depend for its protection, and the cultivation of which is the principal object to be aimed at in a scheme of education. By way of illustrating our principle, let us suppose the case of one not yet hardened in crime, but who revolves darkly in his bosom some act of midnight robbery and assassination. The animal propensities, such as selfishness, cruelty, cupidity, urge him on to the horrid deed. They are strongly opposed by the reflective faculties, whose office it is to show him the real nature of the crime which he is about to perpetrate; its alarming consequences, and its true turpitude and dimensions: and if strongly developed by education, they may come in to strike the balance right. But the criminal inclination finds its principal adversary in the moral sentiments of conscience, justice, benevolence, compassion; which exert all their force, native and acquired, to warp him from his purpose. But the whole man will move with the temptation toward crime, or be drawn with blessed attraction toward virtue, according as the one, or the other, of these antagonist influences prevails: and in all cases, he will move in precisely that direction and with that momentum which he shall acquire as the result of the mutual action and counteraction of these several classes of faculties. This is not barren speculation. The moral world has its laws as well as the physical; and the principles which govern the mechanical forces are not surer in their operations and results, than those which sway the action of a human being. Now the whole object of moral training is simply to abstract the predominant force from the animal and selfish part of human nature, and to fix it on the side of the moral sentiments. If it be asked, *how* the moral senti-

ments shall be strengthened so as to give them the balance of power in this struggle for the empire of the soul; I answer—by the same means by which all the other faculties, mental and physical, are strengthened: and that is, by being *frequently and intelligently exercised* on their appropriate objects. If you would call out any sentiment or any faculty in its full vigor—*act upon it,—exercise it.* The surest way to make a man a villain is, to *treat* him as one: appeal to his unworthy motives,—to his selfishness, his appetites and his passions, and you will soon form for him a low and unworthy character. But if you would give him worth and elevation,—if you would fill him with lofty impulses, and stamp him with a noble and generous nature, call often upon his moral sentiments. Let them be developed by rewards and encouragements; and especially let them be nurtured and exercised under a pure and watchful guardianship in early life. Thus you will give him to society—a useful and an active member; armed by the masculine virtues for the service of his country and mankind; capacitated by social feelings for pure and generous friendships; and softened by virtuous love for the duties of domestic life. And here let me pause to ask a practical question. Is there any distinct and special provision of this sort in our public schools, at all adapted to the demands of society and the true philosophy of man? Of what avail is it, that the learned Professor, with some text-book in his hand, perhaps of bad morals and worse metaphysics, sits before a senior class at college, and gravely reads from his chair, a course of dull lectures upon Moral Philosophy? It may afford to the young men who assemble at his prelections, that sort of elegant entertainment which Nero loved, who always summoned his philosophers to wrangle and dispute before him by way of amusing him after dinner, and helping his digestion; but how feebly will it bear against the power,—if not of raging passions and profligate principles,—at least of in-bred selfishness, and vicious habits, and bad example? To control and counteract these, is, as I trust has been shown, not only the duty, but the great and essential function of the office of a teacher:—to rescue the young mind from the dominion of evil propensities, and so to imbue and magnetize it with the principle of right, that amid all the storms which beset the tempestuous voyage of life, it shall turn with steady and unwavering attraction towards Truth and Duty! "To repair the ruin of our first parents," is the bold and characteristic language of Milton: embodying in that single expression of the object of education, more profound philosophy than may be found in whole tomes of metaphysics. And where shall reason, shall learning, shall genius, be challenged to a nobler or worthier work? Can there be a sublimer employment of the human faculties, than the moral elevation of human nature? It was a glorious work, and worthy of the divine ambition, when the Almighty spoke out of

nothing this globe on which we dwell; and ordered it with laws, and gave it to breathe with multitudinous life, and sent the stars on their burning and boundless courses, and hung out the sun on high. It was yet nobler, when, in the midst of this creation, he placed a being whom he clothed with its dominion, and illumed his face with the light of reason—a portion of his own intelligence;—and gave to that reason a boundless progress and an undying life. But greater and far more glorious than all, when he invested that being with the attributes of a *moral* life;—conscience, free will, accountability, and in its affections and moral faculties, stamped it with the lineaments of a likeness to Himself. To restore this moral image of God upon the soul of man,—to repair the ruin and waste which sin has made upon it,—to redeem it from the thrall of evil passions, to fill it with goodness, and purity, and truth,—what is this but a new creation! And he who undertakes this sublime agency —what does he become, (I speak it with reverence) but an ally and co-laborer with God; and that too, in His noblest work:—the consummation of creative energy,—the great crowning work of that glorious creation over which, when it was finished, the Infinite Mind rejoiced, and the shouts of angels, and the song of the morning stars rose in the universal concert,—the grateful and adoring Hymn of Nature!

But in the last place, we were to consider the moral greatness of this office, as it appears in the value and magnitude of its general results. And here a wider field opens before us than can even be glanced at on the present occasion. We might contemplate these results as they appear in enlarging the empire of science,—in the general diffusion of learning, in the advancement of the ornamental and useful arts of life; or in their relation to the perpetuation of art and knowledge, to the encircling of barbarous nations within the pale of civilized humanity, and the general progress of the human species. But passing these fruitful and interesting themes, my concluding observations will be confined to one single view—the moral dignity which the office of a teacher derives from its relation to *the perpetuation of civil liberty*, and to the political interests of our own country.

If there be any one truth established by the experience of mankind, and attested by all the lessons of history, it is—that the only hope of governments founded on a popular basis, is in popular intelligence and virtue. And here let me digress to observe that virtue and intelligence are allies. I mention this, because an idea has been started in the discussions of the Convention, which, if thoroughly examined, must be seen to lead to the most monstrous conclusions. It is, that to enrich and discipline the intellect without a corresponding cultivation of the affections, is to furnish an aliment to depravity and arm it with all the instruments of evil. I cannot see that any thing is gained either to the cause of moral

education or to the honor of human nature, by thus placing the cultivation of the heart, and that of the intellect, like mortal adversaries in conflict with each other. Knowledge ought ever to be made the hand-maid of morality, for the reason that she is its natural ally, and may be seduced from her allegiance. But it should be remembered, that He who gave man conscience, gave him reason also; and fixed them as coadjutors side by side, in the constitution of human nature. They may become dissociated as in the case of Byron, but it can be only by tearing them asunder, contrary to their natural affinities, and by severing with violent hand the bonds by which God himself has bound and interlocked them together. He gave reason to be the light and the guide of conscience; and by cultivating the intellect, you not only multiply by a thousand-fold the motives to good conduct, but you invigorate the moral sense, and set it as a quick and watchful sentinel at the heart, and thus act indirectly on the whole moral nature of man. It has already been seen that the moral sentiments conspire with the intellectual powers to resist temptation and to draw men away from crime. To say therefore, that to cultivate the intellect alone is to enlist it on the side of wickedness,—is to turn suicide to human nature. It is to libel the moral government of God.

But to return: We boast it as the distinguishing feature of our institutions, that all power lies with the people. This is well, while the people are capacitated to use it intelligently and wisely; otherwise it is but a knife in the hands of a maniac. A Republic in which the great mass of the people who hold the sovereign power is given up to ignorance and degradation, is the grandest treason that can be devised against humanity. It is like a volcanic mountain murmuring with internal fires which rage and swelter in its bosom, but which send up to the surface a genial warmth that covers it with verdure: thus lifting itself in beauty and grandeur to the eye, and inviting from afar the humble dwellers of the plain to climb its blooming sides and fix amidst its loveliness their treacherous habitations. Poetry has sung the praises of "the enlightened few;" but History is a sterner monitor: and she warns us as we value our liberties and our political existence, to seek out the amelioration and improvement of the *many*. The French Revolution of 1798, stands as a solemn and terrible example of an experiment toward freedom conducted by "the enlightened few,"—while the great mass of the people remained sunk in ignorance and moral debasement. It has not been left for us to portray the Reign of Terror. It stands out in dark and awful characters upon faithful history, for a lesson to the latest posterity; unless posterity shall refuse to credit such a tale of depravity and horror, and treat it only as an ingenious fable of antiquity. The stage of French affairs throughout the period of the revolution, what was it for twelve years, but a great scaffold, streaming with blood, and

choked up with human heads:—and seated around upon it, muffled in black robes and ankle-deep in gore, *the enlightened few*—Condocet, Robespierre, Danton, Marat, Roland, D. Herbois, Brissot, Barrere,—presiding as priests at the sacrifice, and feasting the sense with the savor of a perpetual slaughter!

Let us be admonished by the lessons of history. It never was in the ordination of Providence or of Nature, that an ignorant people should long be a free people. With all the forms of freedom, they will become their own tyrants: and it is not too bold to say that they may even elect a tyrant by their own free suffrages, and worship him in his tyranny. It is one of the modes in which Providence chastises a degenerate people, to give them rulers after their own heart. Augustus was praised as a god while he trampled on the neck of Roman liberty; and Napoleon, as First Consul, made his triumphal entry into Paris, crowned with flowers by the hand of beauty, and cheered with the plaudits of admiring thousands. Let us then no longer hug the delusion, that in a popular government which is ever the mirror of the popular mind, imaging forth the *character* as well as the wishes of the people, a free constitution, and an impartial representation are all that is necessary for the preservation of liberty. I repeat,—Virtue and Intelligence are the great pillars on which you must rest the fabric of republican institutions. But virtue and intelligence are not of spontaneous growth; they are the work of care and culture; and it is only by competent teachers, themselves educated and set apart for this especial purpose, that they can be spread as a leaven throughout the great mass of society, and thoroughly incorporated into the national mind. Hence it follows with a rigorous accuracy, that the teachers of our land hold the destinies of the nation in their hands. Has this vital and momentous truth fallen with its full weight upon the public mind? Is it felt to be the great principle on which the liberties, the happiness, the very existence of this people depend? Is it thus acted on by those who are the constituted guardians of the public weal;—by the freemen who crowd the polls,—by our State Legislatures,—our Governors and our Congress? Where have the candidates for office been required to pledge themselves to the fostering of common schools; or to vote appropriations for those infant colleges which, like the one in this city, though they have attracted to themselves learning and abilities which might raise them to a glorious pre-eminence, and make them blessings to untold thousands of our fellow-countrymen,—are yet struggling into a feeble existence under the scanty support of individual benefactions? About what have been our long congressional debates? What has been the great care of legislation as shown by the public journals? The monied corporations of the country; her projects of physical improvement, and the operations of a petty, miserable, but disastrous and disgraceful

war. Millions voted for public works, and millions more squandered upon fortifications and naval equipments, and the establishment of military posts. And are these the defences which statesmen and legislators provide to preserve and perpetuate the liberties of the nation? Well may we address them with the language of Hecuba to Priam, as she saw the feeble old king about to seize his arms for the protection of his empire, while imperial Troy was already sacked by Argive foes, and her mighty burning reddened all the Egean:

> "Non *tali* auxilio, nec defensoribus istis
> Tempus eget."

Look abroad over this country: mark her extent; her wealth; her fertility; her boundless resources; the giant energies which every day developes, and which she seems already bending on that fatal race—tempting, yet always fatal to republics,—the race for physical greatness and aggrandizement. Behold, too, that continuous and mighty tide of population, native and foreign, which is forever rushing through this great Valley towards the setting sun; sweeping away the wilderness before it, like grass before the mower; waking up industry and civilization in its progress; studding the solitary rivers of the West with marts and cities; dotting its boundless prairies with human habitations; penetrating every green nook and vale; climbing every fertile ridge, and still gathering and pouring onward to form new States in those vast and yet unpeopled solitudes, where the Oregon rolls his majestic flood and "hears no sound save his own dashing." Mark all this; and then say—by what bonds will you hold together so mighty a people, and so immense an empire? What safe-guard will you give us against the dangers which must inevitably grow out of so vast and complicate an organization? In the swelling tide of our prosperity, what a field will open for political corruption! What a world of evil passions to control, and jarring interests to reconcile! What temptations will there be to luxury and extravagance! What motives to private and official cupidity! What prizes will hang glittering at a thousand goals to dazzle and tempt ambition! Do we expect to find our security against these dangers, in railroads and canals; in our circumvallations and ships of war? Alas, when shall we learn wisdom from the lessons of history? Our most dangerous enemies will grow up from our own bosom. We may erect bulwarks against foreign invasion; but what power shall we find in walls and armies to protect the people against themselves? There is but one sort of "internal improvement," more thoroughly internal than that which is cried up by politicians, that is able to save this country—I mean the improvement of the *minds* and *souls* of her people. If this improvement shall be

neglected, and the increase of our population fails to keep pace with our physical advancement, one of two alternatives is certain: either the nation must dissolve in anarchy under the rulers of its own choice, or if held together at all, it must be by a government so strong and rigorous as to be utterly inconsistent with constitutional liberty. Let the one hundred millions which, at no very distant day will swarm our cities, and fill up our great interior, remain sunk in ignorance, and nothing short of an iron despotism will suffice to govern the nation—to reconcile its vast and conflicting interests; control its elements of agitation; and hold back its fiery and head-long energies from dismemberment and ruin. How then, is this improvement to be effected? Who are the agents of it? Who are they, who shall stand perpetually as priests at the altar of freedom, and feed its sacred fires, by dispensing that knowledge and cultivation on which hangs our political salvation? I repeat—they are our *teachers:* the masters of our schools; the instructers in our academies and colleges; and in all those institutions, of whatever name, which have for their object the intellectual and moral culture of our youth, and the diffusion of knowledge among our people. Theirs is the moral dignity of stamping the great features of our national character; and in the moral worth and intelligence which they give it, to erect a bulwark which shall prove impregnable in that hour of trial, when armies and fleets and fortifications shall be vain. And when those mighty and all-absorbing questions shall be heard, which are even now sending their bold demands into the ear of rulers and law-givers, which are momently pressing forward to a solemn decision in the sight of God and of all nations; and which, when the hour of their decision shall come, shall shake this country—the Union—the Constitution, as with the shaking of an earthquake;—it is they who, in that fearful hour, shall gather around the structure of our political organization, and with uplifted hands, stay the reeling fabric till the storm and the convulsion be overpast. Nor is it this generation alone of which they will be the guardians and benefactors. The institutions of learning and science which they build up and adorn, will stand as beacon-lights for future times. Their influence in the formation of mind and character will endure to the remotest age. The spirit of liberal learning which they foster, is a creative spirit: and it will spread and multiply itself without measure and without limit, among the countless millions that shall succeed us. This is moral dignity indeed. This it is to be truly great. "I shall go down to posterity," said Napoleon, after he had bathed his banners in the blood of an hundred battles—"I shall go down to posterity with this code in my hand." That conqueror and tyrant, after all his victories, and after rising from the obscurity of a Corsican peasant to become the distributor of the crowns of Europe, saw and felt that it was not in his power as an Emperor,

—not in the glory which he had brought away from fields of carnage,—but only in his utility as a legislator for France, that he could safely trust to redeem him from oblivion. He reasoned rightly; and well had it been for mankind, if his reason had served him with this conclusion before it had become blinded by a grasping and murderous ambition. In the moral progress which awaits the human race, the characters which make such figure in history will be brought to a higher bar: and posterity will most surely reverse, by one consentaneous and irrevocable decision, the judgment which the present age has passed upon that grand robber and murderer of his kind. Nor was he without some premonitions of this sternly retributive judgment of posterity. Even *he* saw with aching eye, the light of that new moral day which should burst upon the world—a day whose broad and ascending sun should wither the laurel on the conqueror's brow; and eclipse all the glare of military glory. He foresaw, deluded as he was, that a revolution was at hand among mankind, far greater than any which he had wrought out with his army of mercenary millions; that an end was approaching, in which there should be "a more liberal basis of social being;—a higher morality;—a more wide-spread philanthropy;" and especially an era in which glory and greatness should be estimated on juster principles; and be distributed by the the universal suffrages of mankind, to those who should be the *benefactors*—not the *destroyers* of their species.

It may not be for our teachers to give the people a code of laws; but it is theirs to give them virtue and intelligence; and therewith —*freedom;* without which, law-givers are but tyrants—and law itself is an oppression. Those who now crowd the busy scene of affairs will soon have passed from the stage; and their places will be filled by the men of a new generation. It is theirs to mould the character of that generation; to prepare it for the high trust which will fall into its keeping; and to preserve in it the spirit and virtues of our illustrious ancestors. And in all the ages to come, it will be theirs to perpetuate those social and political institutions, and those principles of civil and religious liberty which render us "a peculiar people;"—to stand up, as it were, between the living and the dead, and as the successive generations of men advance and disappear from the stage,—to pass forward the common inheritance, not only unimpaired, but enriched with fresh accessions for posterity, so long as it shall please a gracious Providence to give us a place and a name among the nations.

REPORT "ON THE EXPEDIENCY OF INTRODUCING SELECTIONS FROM THE BIBLE, INSTEAD OF THE BIBLE ITSELF, INTO OUR SCHOOLS."

BY RT. REV. J. B. PURCELL.

The committee appointed at the last annual meeting of the "College of Teachers," to report "on the expediency of introducing selections from the Bible, instead of the Bible *itself*, into our schools," having foreseen their inability to agree on the subject referred to them, have resolved to present separate reports. The chairman of that committee begs to observe that he was not aware of the nature of the task assigned him, when the subjects of the reports were distributed at the last annual meeting of the College, else he would have then respectfully asked leave to decline appearing on the committee. It was only one month ago, and at the moment of his entering the stage to commence a journey from which he returned on last Saturday, that the programme of the proceedings of the present session was handed to him, and that the precise nature of the question referred to him, attracted his attention. But, however brief the notice, or late the hour, or uncongenial the topic, he feels it to be a duty which he owes the College, to submit the following as his views on the subject of the report.

And, in the first place, he must take occasion to express surprise that such a question should have been proposed at all, or such a difficulty originated. For where in this College, or in the community at large, could one intelligent individual be found, prepared to advocate the substitution of any selection from the Divine volume, no matter how judiciously made, *for the Bible itself?* Who would presume with daring hand, to add aught to, or take aught from, the word which God hath spoken, and affect to supersede the Bible by the introduction of a work possessing greater excellence, or more adaptedness to the various wants of man? It would be a mere waste of words to attempt to demonstrate that man cannot prove himself wiser than God; that any human compilation cannot be superior to the authentic record of His will, the Father of lights, from whom every good and perfect gift descendeth. Considering the question, therefore, in this general point of view, we answer at once, that it is not expedient to substitute a selection from the Bible, for the Bible itself, in our schools.

But there is another aspect under which the question may be viewed, viz: whether, when we take into consideration the great differences of creed, or of opinion, prevailing throughout our country, it may not be possible to make such a selection from the Bible, as would harmonize better with so many conflicting religions, than the Bible itself? But to this, we answer likewise by a direct negative: and for the simple reason of the utter impracticability of such an undertaking. Who, if the

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Before commencing his report, Bishop Purcell inquired of the President of the Convention, whether the fifth lecture to be delivered before the College by Rev. James Fishback, "on the propriety and necessity of making the Bible a school book in institutions of learning," should not be heard before his report. The course pursued by the College in reference to that question would very obviously affect the decision of the subject on which it was his duty to report. He was answered, that Rev. Mr. Fishback would not deliver the promised lecture.

Divine volume fail, could flatter himself that a portion thereof would be more successful in adjusting these great discrepancies among professing christians? In whom would we all have sufficient confidence to entrust to him the making of such a selection? Who could sufficiently divest himself of religious prejudice to cull from the sacred text only those passages, which may be equally favorable to every denomination, without introducing any thing to recommend his own sectarian peculiarities? Any thing, whether he were conscious of it himself or not, to warp the judgment or mislead the heart? In the humble opinion of the chairman of your committee, such a course, instead of shutting up, would widen the breach, already too wide, which now divides, perplexes and distracts the mind of christendom. It would be presenting us with the bane without the antidote, the bad without the good. Allow an individual to dove-tail together such passages from the Bible as he pleases, and his selection-book, not the Bible, may be found to contain the falsest doctrinal theory, as well as the worst code of morals. Hence, he concludes that it is altogether inexpedient, and that it would be exceedingly mischievous to attempt, in the present state of minds, to introduce such a selection, instead of the Bible, into our schools.

When, however, the chairman of your committee declares it to be his conscientious opinion, that the adoption of such an expedient would be a pregnant evil, he hopes he is not misunderstood to speak against selections from the Bible, when not made with any intention of substituting them for the holy volume itself. For, he is well aware, that from a period almost immemorial in the history of the Jewish people, the practice of making an abstract of the law, not only received the Divine sanction, but that it universally prevailed among them, in virtue of his positive injunction: "And these words which I command thee, this day, saith the Lord, shall be in thy heart—and thou shalt bind them as a sign on thy hand, and they shall be, and shall move between thy eyes. And thou shalt write them in the entry, and on the doors of thy house."—Deut. vi. 6. 8. 9. In all christian liturgies, in every system of christian ethics, in the text-books used in all our schools, from the short and pithy and sententious lessons of childhood, not only as detailed in the Prussian system of education, but as they are every where employed by the formator of the infantile mind, to the highest classes of science or literature in our universities—and in every branch of study, history, geology, law or rhetoric, we must constantly employ extracts from this unfailing source of knowledge. In a word, on no subject can we have correct information, unless we previously drink at these pure fountains, the Holy Scriptures; and we know the disastrous consequences which ensued in infidel France, when it was attempted by its philosophers to sever morality from revealed religion, and give to the former a mere human basis and an earth-born sanction. Morality, we contend, cannot be separated from religion—from the religion revealed in the Bible. We must, therefore, continue to avail ourselves of the golden treasures it contains, and invest the moral code with its sanction, and adorn science with its gems of truth, and brightness, and beauty. We must make selections, and use them in our schools, in our churches, and in our houses—on this subject there can be no controversy.

But the great question now is—shall we place the Bible, like any

other school-book, in the hands of children, in our schools? Before an answer be given to this momentous question, I hope it will be examined by this enlightened body with all the care, and the deliberation, and the impartiality, to which it is entitled. The Catholic church is not opposed to the Bible. She has preserved it, through every period of her history and at every hazard—she looks upon it as the charter of her rights and of her authority. She has an interest in it, I might with truth say *greater* than, but I will only here say *as great* as any denomination of christians. It is not, therefore, the *use* of the Scripture, but the *abuse* of the sacred volume, that she fears. Guard against this abuse in our schools; preserve the WORD OF GOD from the contempt of youth, from the temerity of unqualified teachers, from profanation; and you will build to yourselves a monument more enduring than brass or marble, and confer upon your age and nation—upon yourselves, a blessing for which we might explore history in vain for a parallel. On the contrary, introduce the Bible into our schools without the safe-guards which common sense as well as reverence for christianity, so imperiously requires, and you cast among our people a brand of discord—you perpetuate bad feeling, religious rancor, disgusting controversies—in a word, the most hateful display of the worst passions of our nature, and all this among fellow-citizens who should be united, heart and hand, for the maintenance of one common interest; and instead of the nations of the earth reading, with a holy emulation to be like unto us, the glorious words "LIBERTY AND EQUALITY" inscribed in large and legible characters, on the cupola of the Temple, they will cast their eyes downwards and weep, that odious INTOLERANCE, SECTARIANISM and BIGOTRY are blazoned there!

I therefore most respectfully submit—I therefore most earnestly urge on the attention of this College, what seems to me, after the most anxious reflection upon the subject, to be the only wise and liberal and patriotic course to be adopted, viz: that *Protestant Bibles be not placed in the hands of the Catholic youth in our schools; that our common-school teachers be strictly forbidden to give any sectarian bias to the minds of their pupils—and*, to obviate all inconveniences, *that one day, or two days in every week, be selected, and that the students of different creeds be assembled together, to be instructed in the Bible and in their religious and moral duties generally, by their own pastors.* Thus, and only thus, as I think, can we provide for the effectual removal of the obstacles which now impede the diffusion of useful, redeeming knowledge, throughout the whole length and breadth of the land.

For a fuller development of my views of the wisdom of the course suggested here, I beg to refer to the proceedings of the last convention of the College of Teachers. My sentiments are still the same—and I therefore conclude with the expression of an humble but earnest hope, that no action will be taken on this important topic, by the College, that would debar the Catholic youth of our country, from the benefit of the public schools, which their parents, as well as the members of other religious denominations are taxed to support. Let the schools be organized on such principles, as that they may pay this tax, "*not by constraint, but voluntarily—with joy, and not with grief—for this is not expedient for you.*"

REPORT,

"ON THE EXPEDIENCY OF INTRODUCING SELECTIONS FROM THE BIBLE, INSTEAD OF THE BIBLE ITSELF, INTO OUR SCHOOLS."

BY E. P. AYDELOTT, D. D.

To discuss a subject intelligibly and faithfully, it is necessary at the outset to have an exact understanding of its terms. Error or disagreement here will be sure to embarrass every subsequent step.

We understand, then, by the word *Bible*, as used in the theme on which your committee are required to report, the common English version, or that effected by public authority in the reign of James the First. In this sense the term is always employed, both in conversation and writing, unless something in the matter under discussion, or in the manner of treating it, point out a particular application of it. To attach any other meaning to the word *Bible*, without a special necessity, is to do violence to the ordinary use of language.

By "*our schools*" spoken of, we understand scholastic institutions in general, or places of instruction for youth, from the common school up to the university.

The College then, as we interpret its intentions, requires of us to discuss the expediency of introducing human compilations from the authorised English translation of the sacred Scriptures, instead of the volume itself, into our various educational institutions.

With these views of the subject before us, it is evident, that we are excluded from the general subject of the scholastic use of the Bible. All discussion concerning the various versions, ancient and modern, of the Holy Scriptures, would be irrelevant. These are forbidden ground to us. How the Bible ought to be used as a school-book;—what are the advantages of such use, literary, moral and political;—or what translation is best for this purpose, whether of the ancients, that of the Seventy or Aquila, or Symmachus,

or Theodotion; or of the moderns, that of Castalio, or Junius and Tremellius, or Eckius, or Wickliffe, or that of Geneva;—these and such like questions, are altogether out of place on the present occasion. To introduce any one of them would tend to lead away the mind from the true subject of discussion; and might justly expose your committee to the suspicion of endeavoring to perplex their subject, or to get rid of it altogether.

Dismissing, then, every foreign matter, we ought to come in the spirit of candid, enlightened, serious inquiry to the point really before us, viz: The expediency of introducing human compilations from the common English Bible, instead of the sacred volume itself, into our educational institutions. To understand the College as meaning any thing else in the theme committed to us, is, we humbly apprehend, to misconceive its meaning; and to bring up other topics on the present occasion, might embarrass and mystify, and thus defeat the practical intention of the College.

In, therefore, the plain, ordinary, honest import of the words, it is asked,—"is it expedient to introduce selections from the Bible instead of the Bible *itself*, into our schools?" We answer unhesitatingly, no; and we proceed to give our reasons.

I. First, *it is not practicable* to "introduce selections from the Bible instead of the Bible itself, into our schools."

Our people, we all know, are much divided in religious views, and as scholastic institutions, with very few exceptions, are common ground, the like difference must also run through them. We generally find in the same school, youth of all the prominent denominations. It is neither our purpose, nor province here to inquire into this difference. It is plainly, the result of our invaluable liberty of conscience, and we doubt not that Providence has overruled it for much good.

But since this diversity of religious views does exist, and as each one highly values his religious liberty, so any attempt to infringe this, by unfairly thrusting the peculiar views of another upon him, at once excites the most determined resistance. On no subject are our people more jealous than on that of their freedom of conscience.

Now it is very possible, and every one who has given but a slight attention to the subject, knows it to be so,—it is very possible we say,—by carefully selecting certain portions of the Bible and passing over others, to make such a compilation as will be decidedly favorable to any one of the leading denominations. But to prepare and introduce such a book as this, would certainly be an unfair protrusion of sectarian peculiarities. All others would feel it to be so, and consequently set themselves against every attempt to foist, or force it upon them. And yet it requires, we think, very little knowledge of the public mind in this country, to be aware that such is precisely the evil which would be univer-

sally feared, were it proposed to introduce selections from the Bible into our schools. We all understand human nature too well, its imperfections, weaknesses, biases, prejudices, even in the best,—to be willing to entrust to any man, or any company of men, however wise and upright, the preparing of such a compilation. It manifestly could not be better than its authors, but in the matter of religion, nothing short of perfection will, or ought to satisfy us. The complete book of God can be the only standard to enlightened conscience. Any thing short of this, may convey error just as certainly as the positive assertion of it. Indeed, to suppress truth (and to select implies to suppress), to suppress truth, we say, is one of the most common and effectual means of deception.

But suppose it possible for uninspired and therefore fallible men like ourselves, to make a perfectly fair selection from the Bible,—that is, such a selection as presented every important doctrine and duty in its true scriptural proportions and harmony, how, without miracle, (i. e. the same species of evidence on which the Bible itself rests),—how; we ask, without miracle, could you satisfy the public of the fact? An improper bias would be universally suspected; and this universal suspicion would most effectually prevent the general introduction of the proposed compilation. And how far, by the divisions and contentions which would certainly grow out of attempts to introduce such selections,—how far the whole subject of Bible study in our schools, might be thrown back, is a matter worthy of serious consideration.

But grant that it were possible to introduce a scriptural selection, we object to the attempt, because—

II. *Human ability is utterly incompetent to prepare such a work.*

The Bible, says the great Master of intellectual philosophy, "hath *God* for its *author*, *salvation* for its *end*, *truth*, without any mixture of error, for its *matter*." The Bible is God's work. And it is intended for man,—not this or that man,—but men in general, the race, and each one of the race. It is therefore the duty and the privilege of every individual of the human family, from the first dawn of ability, to become acquainted with the Holy Scriptures, and to make a faithful use of them as the only infallible directory of life and salvation. For this great object God made the Bible. And it is evident that none other than God could make such a book. His knowledge, goodness and power were all required to produce such a work, and are manifested in every page of it.

> "Great God! with wonder and with praise
> On all thy works I look;
> But still thy wisdom, power and grace,
> Shine brightest in thy book."

What would be thought of the man, or of any number of men, who should undertake to make an epitome of the earth, or even of the State of Ohio,—its hill, dale, and woods; its soil, minerals, fountains and water courses; its herbage, its fruits;—all its resources and productions, on a small scale, for the use of our children until they succeeded their fathers in the possession and enjoyment of the State itself? But such an attempt as this, would be modesty, in comparison with that presumption which would abridge the book of God.

Doubtless, He who formed this broad and beautiful land in all its variety and abundance, knew perfectly the number, characters and wants of the millions who were to inhabit it from first to last; and He has most wisely and beneficently adapted it to them. Each individual of our teeming multitudes, finds just what is best suited to *him*, and what his Creator designed for *him*. All is fit and good,—such fitness and goodness as could come only from God.

But what is Ohio, or any other land, and its adaptations to those who, in all time, are to throng its surface,—what are these things, great, countless, wonderful as they may be,—what are they, when compared with that work of God, which was intended, not for the people of a State, or a Kingdom, or an Empire, but for the whole world? What short of Almighty power, infinite wisdom, and boundless goodness could prepare a country for the necessities and enjoyments of its inhabitants? And what short of the same power, wisdom and goodness could provide a work which was to minister to the wants and happiness of a world of immortal souls? "*Thou* hast magnified thy *word* above all thy name!"

Man has been justly called a microcosm. Each one of us is a little world in himself. "We are fearfully and wonderfully made." And of this amazing, glorious creature, man,—it is the decree of the Eternal that millions upon millions shall exist, and that no two individuals of this "multitude which no man can number," shall be exactly alike. There is much that is peculiar in every man's intellectual and moral character; and in his circumstances each one differs not merely from every other, but from what he himself, only the moment before, was. Now for this wonderfully complicated, and ever varying creature, was the Bible prepared. Hence every one who faithfully looks into it, finds it, at all times and in every situation, exactly suited to his case. It tells him just what *he* is, it throws light over *his* path, it makes every needful provision for *his* support and consolation. And so of all. What wisdom and goodness but those of the Infinite? whose power but God's could do this?

And who would be willing, where everlasting interests are at stake, to commit himself to the guidance of a man like himself; or even of an angel? The Father of lights is alone competent to lead onward in the path of duty and safety, the minds which He has

made. Worlds would not tempt us to withhold from an immortal spirit, any thing of that which God designed for its instruction and happiness. He only, who created each moral agent, knows exactly its constitution, and can adapt his communications to every individual, and to all. This He has done; and if we, instead of letting the Father of spirits speak for himself, and to his own, select out of his communications merely such parts as we, in our wisdom, think most suitable, have we not reason to fear that in multitudes of cases we may withhold from the mind that very portion of truth which was best adapted to its case, and which might have brought a blessing with it?

In the history of those who have been benefitted by the word of God, it will be found that one has had his attention arrested by a certain part of scriptural narrative; another has been awakened to serious reflection by a particular precept or admonition; a third has been brought to reform by some doctrinal exhibition; and others again, have been made wise unto salvation by the devotional strains of the son of Jesse, or by the teachings of Him who spoke as never man spake. As the stars of the heaven are countless for multitude, so the lights of God's word cannot be numbered, and each one pours forth its own peculiar ray for the guidance of life's perilous voyage. Who would extinguish one of these stars of God's moral firmament, or withhold its shining?

While the whole book is adapted to mankind as a whole, the case of not one is left unprovided for. And so perfectly fitted is it for each and for all, that he who can resist its influence is beyond the possibility of help. "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Surely, it is fearful presumption to withhold this key of knowledge, or to make a substitute for it!

If we knew all the powers and capacities of one human being, all his varying circumstances, and all the secrets of his soul, then might we prepare a Bible for him. But if, in the case of one, we are insufficient for this work, much less could we do it for all the youth of a school, a state, or a nation. It demands infinite wisdom, infinite goodness, infinite power for the smallest part of this work. God only could make the Bible. "All scripture is given by inspiration of God."—And may He in his infinite mercy preserve us from the "plagues" threatened against that man who "*adds unto*" or "*takes away* from the words of THE BOOK."

Here it is, perhaps, incumbent upon us to meet two or three objections which may occur to some.

1. "If it be inexpedient," some may ask, "to introduce into schools, selections from the Bible, instead of the Bible *itself*," how can we justify those scriptural extracts which are found mingled up with other lessons, in many reading books already used in schools?—and what can be said for those purely bibli-

cal compilations published by religious societies, or individuals, for the same purpose!"

We answer without hesitation, that if such works are intended to be *substituted* for the Bible, we cannot approve of them. They are all, in this point of view, miserably defective, and argue a spirit of heaven-daring presumption.

But, in truth, we have never seen such a selection designed to be introduced into schools *instead* of the Bible itself. Their compilers avow no such intention; and their labors lead very naturally forward to the ultimate introduction of the *whole Bible*. We doubt not that our venerable President, Mr. Picket, or the Rev. Mr. McGuffey, or Mr. Milo G. Williams, or others among us who have compiled reading books, rich in scriptural extracts, would repel with a deep sense of injury, the charge, or even the suspicion, of designing, by these their labors, to supersede the Bible in schools, or to keep the sacred volume out of the hands of any class of learners.

And in the case of Sunday School Societies, and of different religious denominations, they all, with scarcely an exception, encourage as early as possible, the study of the whole Bible.

2. Neither do we, in the second place, intend, by any thing we have said, to condemn the use of the New Testament, or of a single Gospel, or an Epistle, or the Psalter, or any other portion of the scripture as a reading book in schools.

The pupil must begin—if he begin at all—to read the Bible somewhere; and it is certainly proper that his mind should be directed to the simplest and easiest lessons first. For this purpose, the Gospels, or a single Gospel, or the Psalter, or the Epistles of John, or what is better, the whole of the New Testament, may be used. And to have each one, or all of these embraced in a separate volume, is quite desirable, both as a matter of convenience, and to save expense. The lowest price at which we have known the Bible sold, is fifty cents; but a Gospel, or Epistle, or the whole of the New Testament, can be procured for an eighth or a twelfth part of this sum. The advantages then to parent and pupil, of such an *introductory* biblical reader, are obvious.

If, however, the introduction of any single book of scripture, or even of the whole of the New Testament, was intended to keep the Bible out of our schools, we would enter our solemn protest against such procedure. But we see no reason to indulge any apprehensions on this subject. They who are so sincerely friendly to the reading of the scriptures in our schools as habitually to employ the New Testament or any considerable portion of the sacred writings for this purpose, will not often be found to stop short of the whole volume, or to object to its use.

3. If it be asked, whether our remarks do not exclude foreign versions, and even the originals from scholastic use;—we answer, not at all.

It is right and proper that the children of foreigners among us who do not understand our tongue, should read their own authorized translations of the Holy Scriptures. Though we must here be permitted to express our firm conviction, that *it is not for the best interests of our beloved country, or of those who emigrate to it, to keep up a distinction in language.* We would have all, as quickly as possible, become thoroughly AMERICAN, not only in *heart*, but in *tongue*. Still, let those pupils who are unable to read English, not be deprived of the Bible in their own language.

And in our colleges, and other higher seminaries of learning, let the sacred originals be carefully read. All the arguments which are urged for the ordinary reading of the Holy Volume will apply here, and apply with just as much additional force, as the Hebrew and Greek scriptures are more full and impressive than any translation of them. But let not this critical study of the Bible,—we repeat it,—let not even this critical study of the Bible, be suffered to take the place of the regular, daily reading of our ordinary English version in these most important institutions. That will be a dark day for our country, when the Bible is banished from its colleges. In proportion as a thorough education gives influence to the subject of it, it is important that his mind be imbued and governed by pure scriptural principles. But our colleges would certainly fail of this result, were they to permit a weekly, critical recitation in the sacred originals, to supersede the daily, practical, devout reading of our common version.

Let it be observed, however, that these are cases, which, we believe, did not enter into the view of the College in the appointment of your committee.

It was on the expediency of introducing into our schools, selections from the ordinary Bible, instead of the book itself,—this is the subject on which we were required to report.

But your committee dare not close without adding a few words in discharge of an unspeakably higher obligation, than any which your respected body could impose.

Our subject is one of peculiar *importance*.

It involves, we are persuaded, the best interests of our country, of every individual in it, and of all who are to succeed us to the end of time. Our present discussion concerns the revelation of God's will, and purposes of mercy towards the human family,—that book which is alike the standard of our duty, and the charter of our hopes.

It is, therefore a subject of peculiar sacredness also.

Nothing that is light in language or manner, no prejudices of the individual, or sect, no pride of intellect or learning, no

love of controversy, no selfish feeling, should be permitted to come near it. We must approach it in a serious, candid, and benevolent frame of mind, if we would understand it aright, or discuss it profitably. We may write volumes, and spend weeks in disputing about the Bible, and after all, do no good to others; and much injury to ourselves. It is only in cherishing the spirit of the Bible,—its humble, honest, solemn, affectionate spirit,—we can qualify ourselves for handling the BIBLE QUESTION; and draw down upon ourselves and those whom we wish to benefit, the blessings of the Divine Author of the Bible.

All which is respectfully submitted.

REPORT ON THE IMPORTANCE AND PRACTICABILITY OF CREATING DEPARTMENTS IN OUR STATE GOVERNMENTS HAVING THE SUBJECT OF PUBLIC INSTRUCTION UNDER THEIR IMMEDIATE SUPERVISION.

BY ALEXANDER CAMPBELL.

It will greatly lessen the labors of your committee, on the theme propounded to their consideration, to assume the great points already established and very generally adopted by the advocates of national education, in reference to two subjects preliminary to that now under discussion. These are—first, the value of education to the State: and, second, the value of the patronage of the State to education. The points elaborated and demonstrated under the first, are:—

1. That intellect itself is the most valuable portion of the wealth of a state, and, therefore, its cultivation on the ground of public utility, is worthy of the most enlightened attention of the most selfish government in the world. In proof of this, it is argued, that the value of iron, lead, tin, copper, silver, and gold mines, the value of the products of oceans, seas, lakes, and rivers —of the forest, the field, and the flock, as respects the state, absolutely depend upon the skill and understanding of the community to convert these to its convenience and comfort. And this is again corroborated by the fact, that the educated genius of an Euclid, a Faustus, a Columbus, a Newton, a Bacon, a Franklin, a Fulton has achieved more for their country and the world than all the wars and armies—than all the laws and statutes of the four greatest empires of the earth. Hence, concludes the political economist, the intellect of a state, merely regarded as a source of national wealth and prosperity, ought to be cultivated by the state; and because this is always the richest part of the national domain, the government has more reason and right to legislate on this species of property for its improvement and safe keeping, than on any other subject within its supervision.

2. That morality, the effect of properly educated mind, is not only a source of wealth in all the fruits of honest industry, but a sovereign preventive of hospitals, penitentiaries, prisons, poorhouses, criminal jurisdiction, police establishments, and all the taxes and public burthens which sustain them: for these are proved to be "the regular instalments, or rather the fines and penalties," which a state pays for the neglect of the education of her youth.

3. In the third place:—It has been fully demonstrated, that the true glory of a state is not the extent of its territory, the luxuri-

ance of its soil, the deliciousness of its climate, nor the variety and excellence of its mineral, vegetable, and animal productions. All these are but its patrimony. Nor can it be plead that its glory consists in the number of its citizens, or in their physical endowments, much less in its armies and navies, its wars and conquests: for these belong rather to the animal than the human powers of our species. But the enlightened statesman, the philosopher, and the christian, have unanimously decided, that the chief dignity of a state is the intelligence, virtue, and happiness of all its citizens.—Intelligence and virtue standing in relation to happiness as means to an end, make education, which has these for its object, of the highest importance.

4. And in the last place,—that the only firm basis of a Republican form of government, is the intelligence and virtue of the whole population. All the histories of the human race are fearlessly appealed to in proof, that the fiercest despotisms in the world have appeared amongst the most ignorant and vicious of mankind; while republics have flourished only as long as the communities of which they were composed, were intelligent and virtuous. From these four:—The wealth which it creates, the evils which it prevents, the positive felicity which it bestows, and its indispensable use to a republican government, its value to this whole community is sufficiently apparent, and, therefore, we hasten to the second preliminary:—*The value of the patronage of the state to education.* The points argued out, and which we assume, are:—

1. That owing to the ignorance, vice, and poverty of large masses of individuals in almost every uneducated community, it is impossible that the youth of any country can be universally educated but by governmental patronage and provision. It has been fully ascertained, in other countries where free and common schools are now established, that without the aids of the benevolent, the poor cannot be educated: and it is equally demonstrated, from actual experiment often repeated, that voluntary contributions are too limited and transient to establish a system of universal education.

2. That those communities are the most intelligent and virtuous —the richest, most prosperous and happy, whose governments have most liberally patronized education, by making it a primary national concern.

3. But no government on earth has yet done all for the education, intellectual and moral, of its youth, which either its means allow, or its exigencies require: for there is a class in every civilized community of such intellectual and moral worth, mainly the result of an education which it may be in the power of an enlightened and prosperous community to bestow on all its youth, which class, were it to be so enlarged as to include the immense multitude, would place that nation as far above all other nations,

in all that is noble, virtuous, prosperous, and happy, as that class excels the uneducated mass that now constitutes so large a portion of the population of almost every community.

From all these considerations, and others of great, though inferior moment, some nations in the old world, and many states in the new, have made the education of youth more or less a state concern, and have enacted many laws, established common schools, raised extensive funds, and appointed numerous agents to promote the cause; but one, as yet, however, of all the political states on earth, seems to have given that attention to the subject which has made it the first and most momentous concern of the whole nation. Prussia, indeed, now occupies the vantage ground, and in her ascent to that dignified pre-eminence which she now enjoys amongst her European sisters, as the first fruits of her future glory, she deservedly attracts the admiration of all philanthropists of every creed and name, and bids Europe and the world attempt the elevation and improvement of the human race as the first of duties and of privileges ordained for associated man. Prussia, however, may not be a perfect model in all her views and plans: yet she is a model worthy of emulation, so far as she makes the education of all her children the paramount interest of national patronage and care, and subordinates every other institution to that which provides for the intellectual and moral training of her youth.

Our first argument, then, in favor of the creation of an educational department in every state government, either by constitutional or legal provision, is drawn, not merely from the theoretic value of education to the State, nor from the speculative importance of national patronage to education, but from a more certain source of practical wisdom:—from the experience and the example of Prussia and France, of Bavaria and Russia—states in the old world which lead the way in national education, and that have the advantage of experience greatly superior to ours. For the same reason that most of the thirteen original states, of this confederacy, did adopt the common law of England till they could make a better; or as the Pilgrim Fathers adopted the Divine laws of the Jewish institution, till they could improve them, *because they had worked well in other communities,* so ought the state of Ohio, and every other state that has made any provision for education, have a literary department in its government to attend exclusively to this very business. We ought to do it, we say, because nations of larger experience have done it. This, it is true, is only following example, which is, however, in such cases, a better teacher than theory. But while arguing from precedent, we argue not for blind, implicit, or servile imitation; but from examples tested by fruits, which already commend the system to universal adoption, as every one must know who is at all acquainted with its operations in France and Prussia. To these states might be added the exam-

ples of New York and Pennsylvania, which already, in their infancy, begin to work so advantageously. But in order to our second argument in favor of a governmental superintendency of education, by means of a general superintendent with proper aids, we shall enumerate the things already agreed upon in our own country as essential to a state or national system of education.—These are—

1. The division of a state into school districts, of which, for example, there are about eight thousand in Ohio.

2. The building, or the assisting to build, in those districts suitable school houses, and sometimes furnishing libraries and various literary apparatus which require the appropriation of a special fund.

3. The appointment of a board of directors in each district, and the assignment of their duties and responsibilities, subject to examination in order to compensation.

4. The erection of two great Normal schools, for the purpose of teaching teachers the art of teaching; or of qualifying persons to communicate that knowledge requisite to the district schools, from which all the districts in a state are ultimately to be supplied with competent instructors, of literary and moral respectability. So important is this item in a national system, that, in the language of the justly celebrated M. Cousin, a "state may be said to have done nothing for education, unless it educates the teachers: "for as is the teacher, so is the school."

These four general items, in all their comprehension, certainly require a superintendency of as much vigilance and attention as can be bestowed by any one general officer; and as much, at least, as is paid by any one officer at the head of any department in the state governments; so that its duties can no more wisely be superadded to those of a secretary of state, or any other officer, than those of the Mayor of London can be attached to the premier of England.

3. But in the third place, whenever education becomes a matter of governmental provision, it must of right become a subject of governmental supervision. And this is now the case in all the New England States, in New York, Pennsylvania, and Ohio; and, indeed, in all the States. The State of Ohio is henceforth to expend annually $400,000; Pennsylvania $500,000; New York $1,300,000; many other States in the same proportion, and Michigan in a still greater ratio than any of them. In the State of Virginia, we have now an invested fund of nearly one million, five hundred thousand dollars, the revenue from which last year, was $96,000. This is called "*the literary fund*," and being raised chiefly from vice and ignorance, "from fines, forfeitures, penalties, lotteries, escheats, and derelict estates," was originally designed to be devoted to the education of the poor, or to the re-

moval of that very ignorance and vice which have supplied in part this immense and rapidly accumulating fund. Yet owing to many defects in the system, and difficulties in the execution of it, we learn from the report of the Second Auditor of State for 1837, that only $45,000 have been annually appropriated to the education of the poor of this commonwealth—an illustrious proof, were all the circumstances known, of the great superiority of district schools to free schools, for the benefit of both rich and poor.

But beside these various State funds mentioned, there are the school lands in some of the Western States. In Ohio, for example, every thirty-sixth square mile, or one section in every township of six miles square, has been appropriated in aid of education. These lands have been the subject of both general and special legislation; and for the want of a superintendent, many of these lands have been variously sacrificed to individual cupidity and injustice. It is intimated, from a source entitled to credit, that some of these school lands, worth twelve dollars per acre, have, under some of these specialties, been sold for three dollars, to the great detriment of the school fund. These lands are also liable to other depredations, as all public lands are; and, therefore, require some attention from some special officer, and from whom, more naturally than the superintendent of education. Still it must be observed, that funds for school purposes do not chiefly depend on these lands, but are also derived from direct taxes, from State funds, and recently from surplus revenue.

Ought not, then, this immense pecuniary interest, sacred to the education of the youth of the State, be under the supervision of an officer of public instruction, or superintendent of education, who may, indeed, consistently enough with his other duties, exercise a most salutary guardianship over these wisest and most benevolent appropriations of the commonwealth.

4. But in the last place, how can a legislature wisely enact laws in reference, not only to all the conditions, but also in aid of the innumerable contingencies and specialties of such an immense undertaking as a national system of education, and all the ways and means of making it eminently useful and subservient to the end of its existence, unless enlightened by annual reports from an authentic source, embracing all the yearly details of the system? And who is qualified to furnish these, but the head and executive of a department whose whole time and talents are devoted to the business? If, indeed, it be important to legislate at all upon the subject, it is of essential importance that it be enlightened legislation; and *this* we presume, needs no argument; for it is already evident that such legislation is impossible in our annual assemblies, unless the true facts and documents of the whole concern are faithfully laid before that body under the responsibility of a competent officer amenable to the State.

The *importance*, then, of a literary department, in all our State governments, especially in those that have a State system of education in view, or in progress—is urged, first, from the incalculable avails to the State, of such a system of education in the great improvement of all its resources; in the increase of its wealth, and all the physical comforts of life—in the general intelligence and virtue of its citizens—and in the removal from society, not only of so much crime and misery, but also of the taxes and public burthens, of which they are, if not the sole, most certainly the chief cause. In the second place, the importance of such a superintendency is argued from all that the States have already done in behalf of education; for unless the laws already passed be faithfully executed,—the funds raised, judiciously and economically disbursed, and the literary domains vigilantly guarded, improved, and husbanded,—much, very much, will be certainly lost to the whole community. And in the third place, its importance is further shown from the anticipations of the future, guided by the experience of the past; for not only has there been, but there inevitably must hereafter be, much ill-advised, unwise legislation on this most comprehensive and widely extended interest, unless authentic annual reports, consonant to all facts and tendencies of the great concern, are laid before all the sessions of the State Assemblies. With these views of the importance of such an office, and of such officers to the State, need we attempt to show that a few thousand dollars annually and judiciously appropriated in each State, would be the very best economy! It would indeed be supposing either a blindness or a sordidness most discreditable to any of these sovereign and independent States, to discuss such a question; and, therefore, we shall not press upon them any arguments in favor of the practicability of such an appointment.

But a question may arise, whether in the absence of a constitutional provision for a general superintendency of education, legislative provision by the ordinary assemblies of the representatives of the States can be had; and if had, whether adequate to all that the perfection of such a system requires.

It will at once be conceded, and apparent, without argument, that any great interest of the community, on which legislation is necessary, is most securely guarded and most safely kept in the *magna charta* of the State. That instrument not only sanctions and enforces, but it dignifies the subject. And therefore, after the example of Michigan and some other States, every new State should place this interest beyond doubt or controversy, by making it a prominent item in the State Constitution. Like the Ten Commandments, it ought to be chiselled in marble, and made a part of the supreme law of the land.

On a general survey of the Constitutions of all the Western States, and perhaps of all the Eastern too, it will appear, that if

there be not in all of them a solemn recognition of the paramount importance of education, and of the necessity of making it a subject of State supervision, it is obvious that there is nothing in any of them that forbids the regular assemblies from taking any measures upon this subject, which in their wisdom may be necessary or expedient. The States have both the power and the means to erect and sustain such a department: and it is both important and practicable that it be done soon, and effectually done, in all those States in which it has hitherto been either wholly or even partially neglected.

If it should not be regarded as travelling out of the record or path of duty assigned us on the subject of literary departments in State governments, we would add,—that the head of such a department, the general superintendent of education in a State, ought not to be a political man—an aspirant after political place or reward—nor even an ardent partizan; but he ought to be an unsophisticated philanthropist; one that has the good, the whole good of his species supremely in view.

In the next place, he should be a person of enlarged views on the whole subject of education, acquainted with the various systems, hitherto pursued in colleges, academies, and private schools. Above all, he should be most ardently devoted to the cause of universal education; not a theorist, but a practical man, of unblemished moral reputation. When such a person is found, and tried, he should be continued for several years. Rotation in such an office can neither be profitable to the State nor to the cause of education.

The crisis is an important one. The public mind is already excited on the great subject of education. It must, it will go forward. In the conflict between consecrated error, and newly discovered truth, much will depend upon the direction that may now be given to the public mind. The immense valley of the Mississippi must be saved from tyranny, ecclesiastical and political; from superstition and fanaticism; from infidelity and misrule. If the present opportunity is not seized and secured, on the broad principles of American freedom and humanity, in a few years it may be too late, and wholly out of our power. It may fall into other hands; and after our sun is set, it will be as foolish as unavailing to pour forth our sincere regrets that we did not secure to ourselves and posterity, the privileges which kind Providence has now placed within our reach.

The only infallible index of the exact measure of our appreciation of the value of free institutions, of the blessings of civil and religious liberty, is the actual sacrifice made: the effort and enterprize undertaken for the continued enjoyment of them ourselves, and for handing them down unimpaired and uncorrupted to posterity. We can give no proof to the world of our philanthro-

py, of our desire to see all nations participate with us the blessings of free and equal institutions, of all the rights of men and christians, should we become lukewarm in their preservation for ourselves and our children. It is vain and hypocritical to pretend a benevolence for foreigners, for our remote neighbors, that we neither possess nor display for our own children.

We will not, we cannot believe, on any ordinary testimony, that, among all the Western States, there is any one that, like the profane Esau, would sell its birth-right for a mess of pottage. But it is necessary that they should all see and feel that it is their immediate duty, and that it is now in their power, to lay so deep and durable a foundation for the extension and secure possession of all the privileges, and even greater than we now enjoy, as to make them commensurate with our national existence, by giving to this most patriotic and benevolent concern, of national, free, and universal education, an adequate portion of their regard; such a share in their consideration, affections and efforts, as its superlative value and importance demand.

But to conclude,—when we place before us the vast amount of ignorance and crime which may be removed from society, and hereafter prevented; when we begin to compute the millions of intelligent, virtuous and useful citizens, with all the avails of their varied genius, talent, enterprize and industry, to the State, which may be reared up, and rescued from the dreary waste of uneducated mind, which now, like some wide extended marsh sends forth its poisonous exhalations over the surrounding country, withering the beauty and exhausting the vigor of more healthy regions; when we survey the moral health and beauty and social happiness of the hundreds of millions which are yet to spread themselves over the length and breadth of the ten thousand hills and valleys of this immense and yet unexplored western world; and when, through the telescope of christian faith and hope, we look down through the whole vista of future time to the morning of eternity, to the great feast of the harvest home, and attempt to enumerate the untold myriads of myriads of ransomed immortals, that may be the fruit of such a glorious enterprize as that now recommended to all the western States of this great confederation; may we not hope that this whole subject will have not only the best wishes, but the best efforts of every patriot, of every philanthropist, of every christian in the land; and that with the most perfect unanimity and energetic co-operation, every State Assembly will support the cause of universal education as its merits demand; sustained in the mean time, by the plaudits of their immediate constituents, and repaid in their own bosoms in the enjoyment of an approving conscience, as well as in the future admiration and gratitude of an intelligent, virtuous and happy people.

REPORT
OF THE COMMITTEE ON CONSTITUTIONAL LAW.

BY EDWARD D. MANSFIELD.

There are two fundamental facts, in the political institutions of the U. States. These are the Sovereignty of the People, and the Equality of Conditions. They are original,—perfect,—and uncontrollable. We may adapt laws to them,—but we cannot adapt them to laws. One only of them was recognised by any state of antiquity, and neither of them is known to the codes of modern Europe. They are, therefore, the *peculiar elements* of our political constitution, and require that our first study in education, as well as legislation, should be to discover what laws and what teachings necessarily flow from these organic principles. For if our laws and our teachings are inconsistent with those principles, there will be a variance, if not a war of ideas, terminating in the overthrow, both of law and instruction. The dominion of opinion, growing out of fundamental principles, is more powerful than any theory of education, or any code of municipal law.

Our first enquiry, then, is, what corollaries, in respect to popular education, necessarily flow from these elementary conditions of society?

1. The first condition is the universal, perfect, and absolute *sovereignty of the people*. There is nothing above, and nothing beyond its reach. It penetrates all classes, directs all laws, and affects all subjects. It is only by contemplating the powers reserved to the people, over the legal and moral institutions of the country, that we can fully comprehend the effect and magnitude of this illimitable sovereignty. We first observe, that every functionary of government,—legislative, judicial, and executive,—is representative, and holds its authority by election. We next observe, that the periods of official duration are limited, and that those of the Executive, and the majority of the Senate terminate in four years, while the more important term of legislation is only two. And we finally remark, that the organic law itself may be changed and totally overthrown, by legal means, in a still shorter period. Let us now contemplate, what is certainly possible, and what in darker eras of time, has really happened,—a whole people under the influence of passion—ignorance—or corruption,—changing, at once, their laws and institutions. We see that by the very provisions of our Constitution, the sovereignty of the people may, within the brief period of four years, by constitutional means, without the violation of a single principle, or the overthrow of a

single right,—peaceably and quietly change every functionary,—every mode of municipal action, and the very organization of government itself. The *possibility* of such a change, in such a manner, has never before been recognized by any other civilized people. But the possibility of this change is not confined to what those engaged in the domestic duties of education, or, confined to the solitary habits of the student, regard with far too much indifference,—a change in political forms, or duties, or men. It is capable of breaking up, under the forms of law, the foundations of society. The rights of property,—the rights of person,—and the rights of conscience, are all guaranteed by the constitution and the laws. Civil society knows of no other guarantee. It is possible, then, under our institutions, to take away these guarantees, partially or wholly, without revolution, or violence, and without any remedies from the restraints of civil law. It is a consequence, too, of the highest freedom, to generate extreme opinions, and give energy to ultra doctrines; and while our institutions are vulnerable to their attacks, they are also most favorable to their creation. Indeed, it has already been gravely proposed to make new constitutions, in which the civil sanction to the obligation of contracts, and the criminal remedy for the punishment of crimes shall not be recognized. These are indeed extreme cases; but they are proper illustrations of what is, everywhere and by all in our land, admitted to be the ultimate sovereignty of the people. It is only by contemplating such a radical change in the relations of society, brought about without violence, revolution, or bloodshed, in silence and in peace,—by the operation of laws,—that we can adequately comprehend the illimitable extent and nature of that principle, which the American Constitutions have clothed with *supreme power*. Hence we comprehend how it is, that "politics are morals, and morals politics."

But, the fundamental change we have contemplated, is only an extreme example of a principle, which is yearly and daily producing minor effects, and which carries all the fluctuations of opinion, the caprice of will, and the darkness of ignorance, into the enactments of the law. Hence we see that, what the morals and instruction of the people are, will be the morals and instruction of legislation; and, we can hope no sanction from the laws, to the rights of person, property, and conscience, beyond the sanction which is held sacred in the family, the church, and the school. We find, then, the whole American people,—each individual as much as another,—vested with the making of all laws, the managing of all affairs, and the regulating of all social action, as much as any one man is vested with the management of his own business. The whole has not delegated it to a part, nor the part to an individual, or a class. The question, then, whether the American people shall understand their own constitution and laws? is the

same, as whether a man shall understand his own business. And, the question whether the American schools shall study Constitutional Law, is the same, as whether a merchant shall study book-keeping. The effects of neglect will, in either case, be the same. A general ignorance among the people, of the fundamental principles of national affairs, will be attended with the same effects, as ignorance of accounts in private persons.

2. Let us now recur to the second great fact in American Institutions—the *Equality of Conditions*. This, in respect to laws and obligations, is perfect. In destroying the perpetuity of property, by means of exclusive inheritance,—the connection of rent and property,—the law of primogeniture,—and the establishment of religious orders,—we have destroyed all possible means of creating a caste, or a privileged class. We have created equal rights, and required equal obligations. The equality of conditions is, therefore, a universal fact in American society. Let us now contemplate for a moment, the inevitable effect of failing to make the equality of education co-extensive with the equality of conditions. We have already recognized, in the sovereignty of the people, the fact, that what the intelligence and morals of the people are, will be the intelligence and morals of legislation, and no more. This intelligence and these morals are that of the majority. They are not that of the minority. If, then, the knowledge of the institutions of the country, in common with every other intellectual attainment, be confined to a tithe of the people, it does not on that account, give that tithe the power to govern, for which they alone are qualified. It may give them reputation, or, between man and man, influence,—but in every action of the mass, the appeal of the demagogue to the baser passions of the nine-tenths, will be far stronger than any appeal of reason to reverence for learning, or deference to intellect, or respect for virtue,—the qualifications of the tithe. The fact that it is so, is as legible on the pages of our history, as it ever was in the corrupted republics of antiquity.

In Egypt, where the priesthood were the law-givers, or in Hindostan, where caste was a part of religion,—or in the privileged aristocracy of England,—the knowledge of laws and of government might have been forever confined to the circle of the few, without an inconsistency with the fundamental principles of society. Hence, too, it is with perfect propriety that, whenever a great lawyer arises in England, his brow is encircled with the coronet. When he becomes a law-giver, he must also be an aristocrat. But, in the democratic institutions of America, the very reverse is the fact. The law-givers are the mass, and the only mode of procuring functionaries fit to govern, is to keep that mass so instructed in the elementary principles of government, as that they shall be fit to choose. The knowledge of fundamental truth, in laws and government, is as necessary to the democracy of

America, as it ever was to the priesthood of Egypt, or the feudal Barons of England.

1. We have now deduced from the sovereignty of the people, the fact, that every citizen is a legislator; clothed with supreme authority, and that it is as impossible for him to legislate well, without a knowledge of the principles of legislation, as for any man to conduct his private affairs, without a knowledge of accounts.

2. And we have deduced from the equality of conditions, the necessity of an equality, in public education;—and as no caste can be created to exercise the functions of government, so the knowledge of fundamental truths is as necessary to the mass now, as it once was to the few.

3. Constitutional Law is the organic law,—the simple embodying of first principles of government, and the outlines of its functions. It is the charter of legal liberty, as contradistinguished from the liberty of the savage. It is not hidden, mysterious, or unintelligible; but is open to common understandings, and is concerned with common business. It contains, like a religious catechism, a short summary, of what the American people hold and believe to be immutable truths of government: truths, of which the simple acknowledgment separates them from every other nation on earth,—and which they hold to be as valuable as the interests of man, and immortal as the existence of nature. They carry with them the sublime energy of a national Faith.

There is, then, in the study of this organic law, superadded to an apparently invincible *necessity*,—the intellectual charm,—and the moral duty of giving intense examination to principles, whose very declaration with the power of the lever, move the masses of the world; which our nation holds with inflexible faith, and which carry with them the destiny of nations for ages, if not forever.

4. In the *mode* of studying Constitutional Law, the committee think there will be no difficulty. The elements of government, like all other elements of the social system, originate in the family. There is no original function of government, which is not here commenced. Hence there is no illustration needed, which may not be derived from the familiar objects and duties of youth. The practical outlines of government and its functions are not as remote from the apprehension of young minds, as the rules of arithmetic, and are in no degree to be compared, in abstraction, with the rules of grammar. If, then, youth be the proper time to fix the mind on the complexity of proportion, and the relations of language,—it is not an improper time to contemplate ideas of order, obedience, civil rights, and civil obligation, which are comprehended in the general system of government. If it be right to teach in youth the private obligations of duty, it is not less right to teach them their public obligations. And if it be reasonable to teach them the

charter and the sanction of heaven to enforce personal duties,—it is not less reasonable to teach them the charter and the sanction of civil society,—which is the sole guarantee of any right or any duty arising from the relations of men.

The *elementary principles* of government, then, can and ought to be taught the youth of America, in common with the elementary principles of moral truth and physical science.

They ought to be taught, through the forms and relations of the American Constitution:—First, because it is *our own;* and secondly, because it is the best form in which the elements of government were ever developed. There is no objection in the details or complexity of the system; for it contains no idea which is difficult of comprehension, by the aid of those definitions and illustrations, which a competent teacher must always be prepared to furnish; and the very teaching of these articles will furnish the best development we can give, of the discipline, economy and arrangements of society.

If, then, the American Constitutions *ought* to be studied, and if there be no practical difficulty in the way,—there is but one idea left to enforce;—it is that of Patriotism.

Every people has its monuments, whether of Art, of Glory, or of Science. They are the representatives of national character. The people themselves look up to them, as memorials of their greatness,—and strangers look upon them to know what that people was. We dig them out of the ruins of antiquity, to learn what antiquity was; and we seek them in the structure of modern society, to know what the modern world has done. What is the monument of the American people? Our improvements are all social improvements;—we have no other glory, which is not held, in common with other nations. But we do claim to have acknowledged, asserted, and maintained principles of society, which were never acknowledged before, by any nation. We have embodied them in a great charter of Human Rights. It is the sole representative of our character. It is our monument;—and it is gazed upon by others, with an interest and an intensity, greater than was ever fixed upon the pyramids of Egypt.

If, then, there is any glory in our system, or anything valuable in its principles, we must study, and love, and venerate the great monument of the American people—the American Constitution.

In conclusion, the committee respectfully offer the following resolution:

Resolved, That the Elements of Government, as developed in the American Constitution, ought to be a permanent study, in American Schools, Academies and Colleges.

REPORT
ON THE BEST MEANS OF EARLY MENTAL CULTURE.

BY O. L. LEONARD.

The culture of the human mind commences with its entrance into this mortal frame; but where this culture ends, is not so easily determined.

If, as the materialist would say, the mind arrives at maturity, decays, and dies with the body, even *then*, as we regard the happiness and elevation of man in this world, should our best and noblest efforts be directed to that early mental training, which is so necessary for the highest state of human fruition. But when we consider the mind as immortal, receiving during its earthly residence, a mere preparation for a higher and more glorious state of existence, after this frail tenement shall have returned to its mother earth; how elevating, then, nay, sublime is the thought of making those impressions, and developing those powers, which are necessary not only for the highest state of usefulness and happiness in this world, but for that glorious and onward progression by an infinite variety of combinations and conceptions, forming or rather producing the most exquisite delight through countless ages of eternity. If then the culture of the human mind is a subject of such vast importance, certainly the means by which this is to be accomplished is worthy the attention of every rational mind.

If we consider education the development of the whole man—physical, intellectual, and moral—and that all we know of the operations of mind is in connexion with those of matter, then must a healthy and vigorous action of the system be cultivated, in order to secure high intellectual and moral training. Indeed, a sound physical constitution is absolutely necessary to justify great mental efforts, and bears the same relation to the operations of the mind that the soil does to the growth and maturity of the vegetable kingdom. How necessary, then, that parents and teachers should study the principles of human anatomy and physiology, and the structure and operations of mind, that they may adapt, more successfully, to the great variety of individuals to be educated, that course of early mental discipline which is best suited to the nature and constitution of man. And yet what observing and philosophic physician does not know that hundreds and thousands are daily falling victims to premature death; while others are protracting a state of miserable existence by bodily and even mental suffering, induced by the ignorance and consequent mismanagement of parents and teachers.

Whether we consider the mind as simple and indivisible, capable of existing in different states or conditions; or of acting only in connexion with a variety of separate and distinct organs of the brain; yet in either case, is a change of state or of organs as necessary to develop and preserve mental energy, as a change of muscle is necessary to give tone and vigor to the physical system. Should any one doubt the necessity of a change of muscle, let him endeavor to stand only for a few hours precisely in one position, requiring, as it would, one uniform, continued muscular effort, and he will find it far more fatiguing than the most athletic exercise. Change and a pleasing variety appear to be the order of the universe, and especially adapted to the nature and happiness of man. Hence those means of mental culture are the best which act in harmony with these principles of universal nature. No definite directions in this matter can ever be successfully given, so long as we behold so great a variety of dispositions and of physical and mental capacity. That course which would be attended with the most happy results when pursued in reference to one child, would be followed with the most unhappy consequences in regard to another.

Suppose a child to possess extreme sensibility, a brilliant imagination, a vivid conception, an ardent devotion to mental exertion, producing a gradual but certain destruction of the physical system, should nothing be done to arrest the fatal consequences, allay the sensibility, chasten the imagination, calm and prevent the mental excitement, and induce suitable, regular, and appropriate physical training, promoting as far as possible that harmonious union which ought always to exist between the physical and mental development? But alas! how often is the fond parent, or the ambitious teacher, delighted with these precocious mental powers, and so far from acting in such a manner as to restore and preserve the necessary equilibrium, he does all he can to increase the evil, by inducing greater *mental* and less physical effort, and thus, through ignorance and folly, hasten the child to an early grave!—While others whose sensibilities appear dormant, whose imaginations have never been roused, whose conceptions are feeble, averse to every thing of an intellectual character, possessing great physical strength, and very possibly the energies of a mind, whose powers if properly roused and rightly directed, might shed a flood of light upon the world, producing results which would command the attention and admiration of succeeding generations, remain in ignorance, without one elevating thought above the mere animal appetites of their nature. Indeed we are told that some of the most extraordinary characters that have ever lived, were remarkable for nothing in childhood, except idleness, health, and apparent stupidity.

Sir Isaac Newton, according to his own account, was inattentive to his studies, and ranked very low in the public school at Grantham which he did not enter till he had reached his twelfth year. Having, however, one day received a severe *blow*, from a boy above him which caused great pain, Sir Isaac seemed to have resolved to outstrip his antagonist in the school. By incessant toil he soon accomplished his object, and from that time he continued to rise until he had left every boy behind. The habits of application induced by this occurrence speedily displayed the peculiar character of his mind.

It is said of Napoleon by those who knew him best, that he whose rapid genius bursting like a volcano, overturning thrones and kingdoms, agitating the combined powers of Europe, including some of the master spirits of the world, possessed none of that singularity of character in childhood attributed to him; but is represented as "having good health, and in other respects was like other boys." And where shall we look for a more unpromising child than Adam Clarke, who was considered "*a grievous dunce.*" Not all the harshness and severity of the teacher, the sarcastic and unfeeling remarks of his companions, and the most intense application, stimulated by extreme sensibility, producing tears of indescribable distress, were sufficient to arouse the dormant energies of his powerful mind. In the bitterness of his soul, after having received the most poignant insults and cruel mockings, he was roused from his lethargy—"he felt as if something had broken within him;" he burst the bars of dullness, and turned the mockings and insults of his school-fellows into astonishment and admiration. Indeed, he found his memory such as to turn his own long sorrow into instant joy. If accidental circumstances, small in themselves, have produced results so great, what might not be accomplished by design, whenever sufficient learning, talent and skill shall be brought to bear upon the subject?

Childhood appears to be the period for receiving impressions and acquiring habits. The former are made by observation and experiment, the latter are the results of those actions which accompany and follow the impressions received. In order to make these impressions and form these habits in perfect harmony with the physical and mental indications of the child, so as to secure the greatest possible good, laying the foundation for eminence and renown, requires more learning, discrimination, perseverance and skill,—more confidence and assistance from parents and guardians, by a co-operation of feeling and sentiment, than generally fall to the lot of him who conducts the early operations of mind.

But so long as it is considered that few or no attainments or talents are necessary to teach beginners, as they are to be confined exclusively to the alphabet and the pronunciation of words, either in columns or sentences, and to be governed by *force*, instead of

reason, we need not expect to see the best means of early mental culture adopted. Indeed, I know of no plan so well calculated to cramp the intellect, sour the disposition, impair the general health of the system, and to throw into disrepute, and even contempt, all attempts of early scholastic mental culture, as the present injudicious course which is still too extensively pursued. But a more rational view of this subject would show us that, to induce children to observe attentively and individually the phenomena and qualities of those objects of nature and art, with which they are continually surrounded; so as to receive correct, deep, and permanent impressions, leading to a discovery of the eternal truth of the laws which govern the universe, and their application to some useful purpose, in accordance with those feelings of benevolence and conscientiousness, which contribute so largely to the happiness and security of our social intercourse, and of society in general, preparatory to a state of eternal existence, and then to describe with facility, accuracy, clearness and force, those impressions, in connection with the most vigorous, energetic, healthful, physical and mental action, appear to be the great business of education.

In order to accomplish this, however, we must satisfy the unbounded curiosity of the infantile mind, or in other words, direct its unceasing activity by pointing out, or inducing the child to point out the various objects within the sphere of his senses, and the qualities of those objects, as he imagines he discovers them. Indeed, nothing should be told to the child directly; but he should be made to think that he discovers every thing by his own mental effort; for whatever he discovers himself, or thinks he discovers, is remembered with delight. And when we reflect how rapidly impressions are made, while the senses are stimulated by the presence of the object, enabling the child to acquire more correct and extensive knowledge in five minutes, during its presence, than he could do in one hour, while reading about it,—we shall see more clearly the unnatural and impolitic course of confining the attention of children exclusively to books during early mental culture; because in reading, the object must be created in the mind, before its qualities can be understood. As well might we expect to make a farmer or a mechanic, and enable him to handle all the implements or necessary tools dexterously, by telling him how he should do it, without his attempting to use them; or of inspiring the mind with benevolence or conscientiousness, without inducing action,—as to make a thorough practical scholar, by the course pursued in many, very many, of our scholastic institutions; and those, too, that are far from being of ordinary repute. If we wish to cultivate feelings of benevolence, we must place the child in situations to see distress, and furnish him with the means to relieve it, and thus early accustom him to impart joy to the unfortunate and the needy; and by a species of sympathy inseparable from our nature,

he will feel that exquisite delight, while contributing to the happiness of others, which will induce him to seek occasions to exercise this philanthropic principle of a noble nature. And if we wish to develop the principle of conscientiousness, we should place the child in situations in which duty and inclination are at variance, managing, however, so that the former will always preponderate; and the custom thus early commenced, will generate a habit of justice, which is alike impregnable to the smiles or the frowns of the designing, however powerful might be the inducements to violate its principles. And so of all the other virtues. Without action corresponding with the feelings, nothing useful or permanent needs ever be expected. The extreme sensibility and activity of the infantile mind is such, that at three or four years of age, he has learned the names of a great variety of objects, and their qualities; equal, in the estimation of many, to all the impressions of subsequent life. And when we reflect what a command of language, the mere instrument of thought, which many children possess at this early period, and that language is the effect of judgment, and judgment, that of observation and experiment; how important, then, that every possible means should be used to fix attention, induce observation and experiment, and to perfect the art of language, which is so necessary in all the transactions of life!

But, to accomplish this in the best possible manner, nature would seem to indicate that the impression should first be made, the idea formed, and the sound indicative to that idea should then be uttered. Names thus acquired as the effect of thought, would, whenever uttered, call up associations and feelings attendant on those thoughts. For example, should I give a child the name of a mineral, a shell, or an animal, which he has never seen,—would the mere name convey an idea to his mind? But after he shall have examined the object, observed its various qualities, then the name alone is sufficient to present the whole subject to his mind. And as thought is the immediate and invariable antecedent of language, it may therefore be termed the cause. Here then is a simple illustration of cause and effect. As novelty is a high source of delightful emotions, and has a powerful influence in arresting attention, advantage should be taken of it, in making useful and lasting impressions. Indeed, language, in connection with the impulse of thought, may now be advantageously cultivated in communicating, or in other words in enumerating these impressions, which, being associated with feelings so pleasurable, will remain indelible upon the mind. Suppose a child of some four or five years of age, ignorant of the alphabet, were started to school, what would be the first step towards his education? Why, to learn his alphabet, of course; for, 'what,' say the advocates of this plan, 'could he learn previous to that?' And what next? 'To spell, then read and write, study the dictionary, grammar,' etc.

'It is certain,' say they who pursue this course, 'that a child can learn nothing until he can spell; and what can be a greater disgrace than for a person who makes any pretensions to scholarship, not to be able to spell correctly? He must also read fluently, spell and define the words in the columns of a dictionary, parse both prose and poetry with facility, write elegantly, cipher through the arithmetic, study geography, philosophy, history, rhetoric, logic,' etc.; and if he should study a little Greek and Latin, he would be, at least in the estimation of the fond parent, almost a prodigy for wisdom and intelligence. And yet, when we investigate this matter, we shall frequently find that the child has received the *shadow* instead of the *substance;* the *name* instead of the *thing;* that his mental powers have been *starved*, instead of *nourished;* and that *imbecility*, instead of *strength*, has followed in its train. What experienced and intelligent teacher does not know that a scholar may go through the regular sholastic routine of exercises as named, without being able to spell accurately, write or speak correctly, or even transact creditably the ordinary business concerns of life? He may have ruined his constitution, or acquired a repugnance to all study and all books; but seldom, very seldom, has he laid the foundation for eminence and renown.

Most of those who have arrived at eminence, though they may have gone through a regular collegiate course, are self-educated, which is evident, because no indications of greatness have been evinced, until after having left their scholastic routine, they have pursued, untrammelled, the course of nature and of common sense. Hence that teacher will always be the most successful, who assists nature, or rather the child, in pursuing the course of nature, in unfolding the energies of an immortal mind. But as my views are in some respects different from those usually pursued, I may be asked what course I would pursue. First, then, I should not trouble the child with a book, until he had acquired some knowledge of objects and their qualities, either natural or artificial, selected from the animal, vegetable, and mineral kingdom; also of the science of numbers, geometry, etc., together with many social and religious duties which are more successfully inculcated by the kindly influence of the mother. He should, however, by way of recreation, be exercised from the start, in acquiring a free and rapid movement of the pen, in the formation of letters, words, and sentences. What! teach a child to write, before he has learned his letters? Yes, teach him to make the letters, and let him learn the names at the same time. As soon as he can make the letters expeditiously, he should be accustomed to write short, easy, and familiar sentences,—such as he perfectly understands. And that the teacher may derive all possible assistance from books, and be able to initiate the child early into the use of them, such sentences should be selected for his first efforts, as are arranged in some ap-

propriate elementary book for beginners. After he shall have written a few pages, acquired the sound of letters, the formation of words, and the structure of sentences,—the book may then be put into his hands, and those sentences which he has just written, be copied from the book. In a few days he will learn all the printed letters, and be able to spell in connection with the formation of sentences, with a degree of expedition and accuracy unknown and even incredible, to those who have never witnessed the results. When he commences copying, he makes one letter, and then looks at the book for the next. He soon becomes able to write all the short words of two or three letters; then longer ones, until he can write the longest words at a glance. In like manner, he will now be able to write short sentences, and by practice, longer ones, until the longest sentences may be retained in the mind and recorded with the utmost facility, accuracy, and expedition. By this time, having kept up a regular, systematic, and thorough course of mental culture, in the examination of sensible objects, and in the formation and structure of sentences, orally acquiring a knowledge of the parts of speech, and the agreement and government of words, and practically applying what he has thus learned, he will be able to compose sentences, and write them with as much ease, as he can express them by the voice. At this early period, an ornamental hand is neither expected nor desired. The motto is, "*quick and plain;*" expedition and utility should be the primary object;—mere beauty and ornament should be a subsequent consideration. Indeed, the whole common school routine of exercises, such as spelling, reading, writing, arithmetic, etc., should never be pursued as the objects, but used merely as the instruments or results of education. This is not a visionary scheme, the mere offspring of imagination; but a plain matter of fact, every step of which has been tested by experiment. And when we reflect, that a child will learn more by writing a thing once, than he can by merely reading it over some five or six times, and that knowledge conveyed by the sight will remain indelible, while that by sound shall have left no trace behind, and that all the senses are improved by appropriate exercise,—the utility of the plan will appear still more obvious. But shall I be asked if the advantage of teaching children by means of sensible objects, and making them feel the want of a name to express the object or its quality when it is observed, prior to giving the name, and the recording of it, as the result of their own observation, be so great, why was it not discovered before, and why is it not more generally practised? Is it not new and unnatural, and does it not appear to be impracticable? Is it not in direct opposition to the views and practice of the most celebrated teachers? In answer, I would ask: Does Pestalozzi rank amongst the most celebrated teachers? He taught his scholars to think and to speak,—the science of numbers, and the power of reasoning—geometry and

drawing—then *writing* and *reading*. In the celebrated school at Alexandria, in which Euclid gained such lasting honors, established by Ptolemy Lagus, more than two thousand years ago, mathematics was taught before any thing else. And it is evident that in Plato's academy, geometry was the basis of instruction; as the inscription over the entrance to his school was, "*let no one ignorant of geometry, enter here.*" And if we go back to the garden of Eden, in what way did the Lord God himself direct, in causing Adam to give names to "every beast of the field, and every fowl of the air?" Did He first give the name, and then a description of the animal? or did he bring "them unto Adam, to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof?"

We are certain, then, there can be no system more ancient. And if it be unnatural, then books must have been read before they were written—an effect before a cause. Observation and experiment have proved its utility and its practicability. Hence the system is not new, unnatural, nor impracticable. Indeed, it has the sanction of near six thousand years to boast—nature for its standard—reason and common sense for its guide and confirmation.

And in conclusion, let him who is indifferent to the unbounded curiosity of children, whose heart does not glow with emotions of delight, at every development of future greatness,—whose daily toils and nightly reflections are not cheered by the expanding energies of intellectual and moral greatness, retire from a trust so sacred,—an office so important to the present and rising generation, as the education of those minds, whose expanding energies are bounded only by the universe, and whose goodness is limited by the attributes of Jehovah.

REPORT

ON THE IMPORTANCE OF CIVIL ENGINEERING AS A BRANCH OF COLLEGIATE EDUCATION.

BY O. M. MITCHELL.

The civil constructions, requiring the science and skill of the educated engineer, are increasing with unprecedented rapidity in all parts of the United States. The direct bearing of works of internal improvement on the moral and political as well as the commercial interests of our country, is becoming every day more evident to the intelligent observer. The attention of our statesmen and distinguished politicians has been already directed to this subject. From the increasing facilities for traffic and intercommunication, the happiest results have been predicted, upon the ground, that our citizens have only to know each other in order that esteem and mutual confidence may pervade the entire nation. While the attention of our statesmen is thus drawn to the consideration of this important subject, those to whom the interests of education are intrusted, should not and cannot long remain idle spectators. Works of magnitude and vast importance yet remain to be constructed, and if the predictions already adverted to are to be fulfilled, the means necessary to their accomplishment must be provided if such means do not already exist. The surest method of advancing the permanent interests of works of internal improvement, is to secure their construction, only under such circumstances as may not disappoint the just expectations of those engaged in the enterprize.

If the experimental works, (and all those now in progress must be so regarded,) be thus constructed, the spirit of enterprize will not be checked, and the most extravagant hopes may, at no distant day, be more than realized. On the contrary, should failure, from any cause whatever, attend these first efforts, the entire system may be visited with disaster if not destruction.

In the opinion of your committee, the most perfect safeguard which can be thrown round the cause of works of public improvement, is to entrust their construction to the judgment, science, and practical skill of the educated engineer. The demand for the services of professional engineers is now increasing more rapidly than can be supplied. The pressure of this demand, in many instances, has caused individuals to assume far heavier responsibilities than they, under other circumstances, would have willingly encountered. They have been obliged to jeopardize the interests of their profession, as well as their own private interests, by

assuming the control of a business far more extensive and diversified than their knowledge or practical skill had ever reached.—The facilities for acquiring a knowledge of civil engineering are as yet, extremely limited. Until within a very few years, the U. S. M. Academy was the only intitution in the United States in which a regular course of study was adopted, and even there the course was limited by a variety of circumstances. The extensive course of military engineering and the science of war, more immediately suited to the station of the young officer, required a curtailment in the time to be allotted to a course of civil constructions. Another serious difficulty was the want of such text books as might, in any considerable degree, assist the progress of the student, thereby throwing the responsibility of oral instruction upon the teacher, and the necessity of a very extended course of drawings on the pupil. Within a year or two arrangements have been made in several colleges for instruction in civil engineering; but the want of adequate text books has thus far, in most instances, rendered the duties of the instructor extremely severe, while the progress of the pupil has been comparatively retarded. These and all other difficulties, must soon be forced out of the way, by the constantly increasing demand for instruction. We are thus led to the consideration of the modes which are to be adopted to satisfy this demand. We beg leave to commence this investigation by an enumeration of the studies which we deem essentially preliminary to the study of Engineering Proper, as well as those embraced in a complete knowledge of the theory of the profession.

The preliminary studies include a full course of mathematics, viz: algebra, geometry, trigonometry, surveying, levelling, descriptive geometry, warped surfaces, spherical projections, shades and shadows, analytical geometry, and the integral and differential calculus. Such is the course of mathematics, no part of which could be omitted in the course of engineering, as taught in the M. Academy in the years 1829 and 1830, as also in the succeeding years. To this course, as still preliminary, succeeded the study of mechanical philosophy, machinery, chemistry, mineralogy, and geology, with topographical and right lined drawing. Such was, and I believe now is, in that institution, the course of study preparatory to the commencement of Engineering Proper. This is the course which has been adopted and taught in the Cincinnati College, and without a knowledge of which, no person has yet been introduced to the following subjects, which comprehend the entire course of civil engineering, viz: stone-cutting, involving the demonstration of the principles for preparing the individual blocks of stone which may enter into any construction, carpentry, masonry, architecture, roads, canals, bridges, rail roads, slack-water navigations, strength and stress of materials,

the motive powers and their application, mills, locomotive engines, and machinery in general. We now come to the consideration of the question, can such a course, as above, with its antecedent studies, &c. safely be made a part of collegiate education.

Until within a few years, the synthetical part of the course of mathematics, above mentioned, has not been generally taught in our colleges and universities, although it is now believed that in nearly all of our best institutions, they form an essential part of mathematics. The other antecedent studies, viz: philosophy, chemistry, &c. are already extensively taught, so that the entire preparatory course does not constitute an essential part of a collegiate course of education. In the opinion of your committee, the attention, hitherto bestowed upon these branches, has been less extensive than their relative importance demanded. This has doubtless arisen, in part, from the fact that the student investigated these branches without even the distant prospect of a practical application of the principles he was learning, thus perhaps solacing himself for slow progress and imperfect knowledge, by the reflection that all this is never to be applied. The different branches of civil engineering will bring into active requisition, all the preliminary knowledge which has hitherto been, perhaps, but too lightly esteemed, on account of its supposed exclusive theoretic character.

The inquiry may here be properly made, whether so extensive a course can be introduced into the regular college course, without crowding too many studies into too short a space of time. Four years are now allotted to the regular course, and it is believed that this period is amply sufficient to complete the requisite studies, including civil engineering, provided the age and mental development of the student truly warrant his introduction to the study of algebra in his freshman year. This your committee believe in many instances, is not sufficiently attended to. The youthful mind may make high attainment in the knowledge of languages, while it is too immature to enter upon the abstruse reasonings of mathematical investigations. If the student, with previous ordinary advantages and possessed of common talents, commence his collegiate course at the age of sixteen or seventeen, it is believed that he may, within the two first years, finish the entire course of mathematics. The third year will carry him through the higher branches of science, mechanics, &c. without interfering with other studies, and it is proposed, that, in the fourth or senior year, all the preliminary studies having been completed, the student shall devote his attention to the various branches of civil engineering. It is the opinion of your committee, that such a disposition of time, as that already mentioned, is not only highly desirable, but absolutely indispensable to the introduction of this popular branch of education into our colleges. Your committee have been led to

the conclusion, that the wants of our country imperiously demand that ample means be provided somewhere for giving a thorough course of instruction in the science and practice of Civil Engineering. And the question yet remains to be decided, where shall this provision be made?

Experience has as yet taught us little or nothing upon this important subject. Three plans have suggested themselves to your committee. First, the establishment of separate schools expressly for the education of the engineer. Second, to introduce the study into our colleges, by providing a professor, and the necessary means for instruction, and making it a part of the regular course of study, necessary for graduation. Third, to elevate the profession of engineering to an equality with the other learned professions, and make provision for its teaching in universities, as law and medicine now are taught.

The first of these schemes is attended with several difficulties. If the course of instruction involve the antecedent studies, as well as engineering, the time requisite is longer than would be submitted to by a majority of those, who are anxious to enter upon the practice of this profession. The students, regarding themselves as under no special obligation to finish a regular course, would resort to such an institution, more to prepare themselves to perform some minor service in an organized party, than to render themselves masters of a noble profession. Your committee are led from this and other considerations, to doubt the expediency of adopting any plan which contemplates an exclusive education as an engineer; not doubting but that a widely extended and liberal education is quite as necessary to this profession as any other.

This difficulty does not present itself in the second plan. Should engineering be made a part of collegiate education, as proposed in that plan, the engineer would then be educated in all respects; yet not more extensively than the exigencies of his future profession would demand. The only ground of fear is this: that, in the branches of his immediate profession, sufficient time and pains would not be bestowed to prepare him for the immediate practice of his profession.

If the third plan could be adopted in the present imperfectly developed state of this subject, it would doubtless be productive of the best results, and make an equality of rank between the law, medicine, and engineering, if a separate department be instituted for each of these professions. This scheme would doubtless produce the happiest results, and would soon throw into the field, a set of men, not to supersede the pioneers who have done so much for their profession, but who might follow in their footsteps, and carry forward with unabated rapidity, the magnificent improvements which have already astonished the world.

Your committee, however, believe that an effort to carry out the

third plan, would be premature at present. We are led, then, to the conclusion, that under existing circumstances, and for the supply of present wants, ample provision may be made in our colleges and universities, for Civil Engineering, and without interfering, in any high degree, with the course of study as now instituted.

Your committee do not deem it a duty to enter here into an investigation of the best mode of teaching the various branches of engineering; or to point out the direct and remote influences which the practice of this profession is destined to exert over our interests as a nation. Its importance is presumed to be well understood by every member of the college.

It may be proper, however, here to remark, that, he who undertakes the teaching of engineering, will find himself forced to contend with extraordinary difficulties which are to be met with in the discharge of the duties of no other professorship. Proper text-books do not exist in any one branch of study, and present circumstances seem to combine against their production. The professional engineer, who is qualified to prepare a course of written instruction, is imperiously called to the active exercise of his profession in the field; and such, we fear, will be the condition of things for years to come. In several of the branches of this profession, instruction cannot be efficiently given, without the assistance of models, which cannot now, as far as we know, be procured in the United States;—models in stone-cutting, carpentry, architecture, bridges, machinery, etc.

In the subject of the strength and stress of materials, there is at present much difficulty in adapting the results of theoretic investigation to the materials of our own country, for want of a series of careful experiments. We are now obliged to resort to European experiments; and these too, which, from their great diversity of result, strongly indicate imperfection in the mode of conducting the experiments. If, however, the results were ever so harmonious, we are well persuaded that they would be inapplicable to our materials and our uses.

In conclusion, your committee do not hesitate to pronounce this subject one of vital importance to the moral, political and commercial interests of our country. The science of Civil Engineering is yet in a state of comparative infancy, but advancing with extraordinary rapidity. No enterprize can be presented, more worthy of this Convention, than that of furnishing to the country, the means by which this science may be placed upon a permanent foundation, and its interest watched with that vigilance and superior intelligence, which may effectually guard it from the encroachments of wild theorists, or speculating imposture. With these views, all of which are respectfully submitted, the committee leave with the Convention, the propriety of undertaking any specific enterprize for the promotion of the interests of Civil Engineering.

REPORT

ON LINEAR DRAWING.

BY F. ECKSTEIN.

Linear Drawing may be performed either mechanically, that is, by means of instruments, or by the eye, commonly termed free-hand drawing. The former is not so much designed for mental improvement as to aid in demonstrating mathematical propositions, and is not therefore, applicable to early youth; while the latter is adapted to that early age, at which children are admitted into our public schools, and serves important purposes. It implants, at this tender age, ideas of correctness, adaptation, symmetry, proportion, taste, etc., which, at a future period, may become a basis, upon which to connect sensible form with mental truth.

The present system of primary and elementary schools, deals chiefly in abstractions, whilst nature herself seems to teach us by the children themselves, that drawing may not only serve the important purposes of relaxation, but may also call forth hidden germs of future usefulness. For, children it is well known, will grasp at pencil, chalk, pen, or any thing, with which they may scrawl some image—a proof that they require something tangible; and often does the ferula remind them, when so employed, that they have to return to their alphabet, spelling, reading, and arithmetical abstractions: but the aim of education should be, not to destroy nature, or the bias of children, but rather to direct it to some useful end. Our modern book-makers for children are well aware of these facts; hence the flood of picture books, which begin to alarm the teachers, as tending to foster a superficial mode of instruction. But, let the golden rule be adopted, "use, but do not abuse me;" let the children be taught to delineate form themselves, and the teacher will have ample opportunity to induct moral sentiment and intellectual truth, even when children are so employed. For instance: let plumb lines be suspended, graduated, that each may be the double, or the half of the other; and also, other cords without weight, and let the children all be seated, prepared with slate and pencil. It will be easy for the teacher to rivet the attention of his juvenile audience, by explaining to them, the properties of a straight or right line, and the perpendicularity of this plumb line:—the vibrations of this plumb line will exhibit the diagonal, slanting, or oblique line, and show how this differs from the perpendicular; and the loose hanging cords will demonstrate, that a straight line is the shortest distance between two points. The horizontal line may be demonstrated by placing a stick in

exact balance on a fulcrum; and if the teacher have tact and ingenuity, he may fasten these ideas indelibly on the tenacious memory of his audience.

The children and the teacher now proceed to draw these lines on the slate; he calls them up, compares their lines with his own, explains to them by testing with rule, dividers, or other suitable means; corrects, commends and encourages, until they become perfect in drawing these first lessons of the lines. The teacher will also intermingle his instructions with all the variety of useful illustration the subject is susceptible of; as, that the drunkard staggers and stumbles, because he cannot keep his perpendicular, while the spire stands firmly. In like manner as to the horizontal line; how straightness corresponds to good behavior; that it is this which is meant by a straight forward course of life,—honesty, etc.: that the diagonal teaches us the necessity of viewing things in their various aspects;—in short, he will have an opportunity to make a great number of observations highly important, and adapted to that tender but susceptible age.

Let the teacher next proceed to the arithmetical lessons this subject of the lines involves; and let the pupils draw the halves, quarters, etc., always testing, as before observed, to convince them of errors; taking the greatest care, that no artificial means be used, while they are drawing. Let the teacher always work along with them. The children will now be prepared to commence upon rectilinear and curved diagrams; provided always, that they draw from an object before them.

Experience has taught me, that such a course may be made a valuable means of lawful emulation, by excluding such from the drawing class, as have been grossly remiss in their other duties; and such is the pleasure they take in this exercise, that they will exert themselves to obtain re-admission. But the success of such a course will obviously depend on the teacher's care, that nothing be anticipated, and the children never be permitted to proceed to a next lesson, until the previous one be accomplished, even to perfection. And can it be doubted, that children thus prepared for the right use of the eye and the hand, and with just ideas adapted to their comprehension, will not enter upon the study of numbers, proportion, dimension, and the philosophy of thought, with immense advantages? because they will then already have obtained an incipient, manly confidence, that it is possible to bring thought into being. It is but going half the way at most, to explain, demonstrate, and lecture, from sensible objects;—performing the thing is the true philosophy of the mind. Youth may listen to lectures, daily, all the year round, and what advantage will be obtained, unless the teacher require abstracts from the student? And what, for instance, will it profit the student of anatomy, surgery, or chemistry, unless he operate himself?

On the practicability of the plan of introducing drawing into our common schools, I need hardly dwell; for that is already demonstrated on a national scale, in the Prussian system of education, where it is made one of the branches for primary and elementary schools, and successfully carried out: Nor need I much enlarge on the necessity of it, since it is sufficient to advert to the very large number of our artisans and mechanics, who, for the want of early instruction, are ignorant of the principles of their profession, and may remain, emphatically, mechanics all their lives.

In this country, the master, I believe, promises by indenture, to teach his apprentice all the arts and mysteries of his profession. But alas! the calculation and prominent idea most generally are, how he can most advantage himself by the physical abilities of the youth under his care; and thus religion and morality are often left to the Sabbath, to atone for the past sins of the week, by having neglected the sacred obligation to provide for an extended usefulness of the youth, placed by Divine Providence, under his guardianship. The youth having served his time, strives for early settlement, and cares commence. With no habits for the cultivation of science, he works and toils to provide and accumulate means of subsistence, comfort and wealth, for himself and his family. All this is most laudable; but the greater, the enduring end of existence, that of wealth of mind, is probably lost forever; and he now only complains, that he had no opportunity when young.

To the justice of these remarks, my own experience, and that of fellow-teachers testify. Year after year I have endeavored to be useful in this branch of my profession, but have met only apathy; and our Mechanic's Institute stands forth a prominent proof in verification of the truth, that, what in general is not attended to in early youth, cannot be implanted in after-life. That noble institution referred to, conducted by one of our most talented, able and industrious teachers, cannot attract sufficient attention for its support, and has been for some time, an almost deserted place, although instruction is tendered nearly gratuitously.

It is generally imagined, that the art of drawing requires a particular gift or genius; but the fact is otherwise, and maintains only so far as the imaginative branch of the art is concerned. All forms may be circumscribed by rectilinear diagrams, composed of the perpendicular, horizontal and diagonal lines; the curve in free drawing is only a modification of these three lines, and the ability of correctly delineating and combining these lines, being obtained, the drawing of any object is by no means a difficult problem.

But it may be asked, how can our teachers of primary schools be made qualified to teach this art? I answer, let them only apply a small portion of the time devoted to penmanship, and they will not find it a difficult task. Moreover, the end will be gained

if the attempt is only made, and the teacher will learn while teaching, and be always in advance of his pupils.

Let us now briefly consider the advantages this art presents to our view. By the study of the forms of nature and of art, beauties will be discovered and observed, which may perhaps lead to the cultivation of the inventive faculty of the human mind. Many a student has, by application and perseverance, acquired a literary taste; and by a skilful selection and combination, has been considered what is termed an original genius, though his mind intrinsically may, in fact, be of a mechanical order. In the same manner may the study of nature's works produce similar, even superior results; for they infinitely transcend the works of man.

The great importance of this art may be further evinced, when referring to our periodicals, to all our works on the natural and physical sciences, and many others, where illustration by delineation is indispensable. And further, when we consider, that, to all national expeditions and voyages, professors of this art are attached —and that our patent office requires drafts of all scientific inventions, we shall discover that this art is but another language;—a language universal,—useful to all—superfluous to none.

To the possessor of this art, the book of nature is further opened and exalted. He no longer gazes with vacant stare at its grandeur and beauties; the humblest flower,—the horizon-bound landscape,—the chirping linnet, and the soaring eagle,—the smallest insect, and the noble quadrupeds, all are objects of his attention; and a pencil and common-place book enable him to perpetuate instantaneously, such images as most interest him.

If, then, finally, we reflect on these moral influences, we shall be ready to admit, that, this most neglected branch of education, is yet very eminently entitled to public consideration; for if our image of God be perfect in proportion as is our knowledge of Him,—then the imitative study of the outward forms of the works of God, must have a powerful tendency to humanize the mind, and aid us in the love and adoration of our Creator. "The works of nature lead to nature's God."

REPORT

ON VOCAL MUSIC, AS A BRANCH OF COMMON SCHOOL EDUCATION.

BY T. B. MASON AND C. BEECHER.

At the present day, there are few subjects of higher interest than the consideration of the passing changes in respect to the great business of education. As a science, and as an art, education is rapidly assuming its own station above every other which has heretofore usurped dominion of public attention.

Among the changes referred to, none are more noticable than those relating to the subject of Music.

The doctrine of the world has been, that musical attainment is the divine endowment of the few—inaccessible to the many; that like poetry, the talent for its acquisition, is inherited only by those peculiar individuals, in whose composition it has been doubted whether it should be said there was something more, or something less than human.

Still more so has this opinion been rife in this country,—this land of traffic and hardy enterprise—too young—too fiercely grappling with the realities of a new existence, to regard so flimsy an accomplishment as music has been considered; or to waste precious moments from business, in pleasure. Nevertheless, sounder views and a more correct practice are beginning to prevail in our land. And the question is daily assuming more importance in the minds of thinking men, "Ought not music to receive a place among the regular studies of our common schools?"

In examining this question, your committee propose to consider three general divisions, viz:

First. The question of the CONSTITUTIONAL ADAPTATION of man for musical study. Or, "Can all men learn to sing?"

Second. The EXPEDIENCY of incorporating vocal music into the system of common school education.

Third. The MEANS of its accomplishment.

In respect to the first general division, viz: "Can all men learn to sing?" we observe, that with all questions involving principles of mental philosophy, it is to be decided by a careful induction of facts. In attempting thus to decide it, it will be necessary to institute a brief analytic comparison of two sciences, viz: vocal music on the one hand; and elocution, or the science of language on the other:—the principles of which latter science in their widest bearings extend not only to reading and oratory, but to common conversation and the elements of language.

In attempting to establish the general law on this question, it will be borne in mind, that we do not deny anomalous cases, or

cases which do not apparently come under the law. Such exceptions, however, overthrow no general position; but, being accounted for, they tend to confirm.

We wish to make it apparent, that those same intellectual operations which are necessary in the science of music, and the same physical qualifications it involves, are all involved, in a high degree, in the science of language. Consequently, that the very fact of learning to read, or to converse intelligibly, involves the existence of all the qualifications necessary for learning to sing.

We inquire, therefore, what are the necessary conditions for learning to sing?

They are three.

1. The power to understand the characters used in written music.

2. The power to appreciate the distinctions of musical sounds.

3. The power of vocal organs requisite for the production of a given compass of sounds.

Under these three heads is contained all that is essential to the study of vocal music, and no more. In showing that these three powers are constitutional in every man, we shall complete the discussion of our first general division.

First, then, in respect to the characters used in written music, we remark, that, to a certain extent, they correspond to the letters in written language. Referring now to those musical characters most essential, viz: notes, rests, etc.

In learning the letters, the child first distinguishes their *shapes;* secondly, their *names;* and thirdly, their *powers* or *uses.* These three are entirely distinct, and are connected in his mind by the law of association.

Now in music, the operations are precisely similar. First, the *shapes* of notes; second, names; third, uses. This last particular, the use or power of the character, as is the case with letters, is decided by its relations to other characters among which it is placed.

Now when the child commences his acquaintance with the alphabetic shapes, associating with each its name and uses, and proceeds step by step, to the arrangement of these signs into syllables, words, and sentences, every one calls this intellectual training. No one calls it mere training of eye and ear. The *mind* is at work. So when the individual learns the shapes, names and uses of musical characters, the laws of their arrangement into measures, phrases, sections, etc., by the same reasoning, this is not mere training of eye and ear,—it is intellectual. And the power to do the first, involves the power to do the second.

The power of learning the shape, name, and uses of one set of characters, is the power of learning the same of any, or of all characters.

It appears, therefore, that none are destitute of the first condition for the study of vocal music.

The second condition is the power of discriminating the differences of sound. The differences of sound are three, viz:

1. Sounds are loud or soft. This is the FORCE of sounds.

2. Sounds are long or short. This is the duration, or TIME of sounds.

3. Sounds are high or low. This is the pitch, or TUNE of sounds.

These are the three differences of sound, the discrimination of which constitutes the second condition to the study of vocal music.

According to the proposed method, we proceed to show that the intellectual power of discriminating these, is involved in the science of language.

First, in respect to force. We need only say, that it is upon the difference of sounds in this respect, that not only the character of whole sentences depends, but the meaning even of every individual word. What are accent, and emphasis, but modifications of *force* in sound? And without accent and emphasis, what meaning would remain in language? We all know the excellent old example in our spelling books, "Do you ride to town to-day?" which, merely by changing the emphasis, is capable of expressing four distinct meanings. And as to accent, we need only to take the most common word, to see that by destroying its accent, we destroy its meaning. Hence it appears beyond doubt, that all men must, either to speak or read properly, discriminate most accurately, force of sounds.

Secondly, in respect to time. That every body distinguishes the differences of time, in some degree, is too evident to need argument. The measured tick of the pendulum is distinguished from the more rapid measure of the watch. But, that in the science of language, the same distinction is essential, is equally susceptible of proof.

We advert to the influence of different passions, upon the delivery of the orator. Anger—a rapid, hurried enunciation, without measurement. Pathos, grief, and similar passions—a slow and rhythmical movement. Indeed, it is time, accurately measured into rhythmic divisions, which constitutes the principal difference of verse from prose, and its chief charm, a difference known and felt by all, even the most rude and unpolished. What savage nations were ever found destitute of their measured verse, rudely embodying the emotions of triumph, or battle, or love? And what class of society can be found in civilized countries, in which the metrical charm of verse is not felt? But this measurement of verses is musical; and depends upon the discrimination of time. And it is precisely here, that lies the closest intimacy between

music and poetry. Hence it appears that all men do discriminate the second distinction of sound, viz: time.

Finally, in respect to pitch, or time. It is no less evident, from the analysis of common speech, that all men possess this intellectual power, as really as the former. Indeed, to one who has never turned his attention to this subject, it will be matter of wonder to know the surprising feats his own voice is performing every time he utters a sentence. Scarce a sentence of half a dozen words can be produced, in the utterance of which the voice does not slide through some of the principal musical intervals.

Intervals of the third, fifth, sixth, eighth, etc., are constantly occurring in animated conversation. Indeed, it is scarcely possible to speak intelligibly, without changes of tone, such as those we have mentioned. In asking a question, the voice will rise either a fifth, sixth, or eighth, or fall the same distance, according to the nature of the interrogation. Each particular passion causes the voice to glide up or down in a manner best adapted to make itself felt. With a single vowel sound, merely by changing the inflexions of the voice, it is possible to express half a dozen different emotions, so that none shall mistake them. To be conscious how constantly the voice is thus rising and falling, needs only a slight degree of attention to one's manner of speaking. Let one, for instance, attempt to converse with a friend in a monotone, keeping the voice at the same dead level through all subjects, grave or gay, intellectual or passionate; and he will soon see how unnatural it is; how irresistibly ludicrous; and finally, how extremely difficult. Nature teaches the thousand variations of tone; and at her dictates the voice rises and falls, darting hither and thither, winding, turning, and gliding with the rapidity of light. To resist the teachings of nature, and the effect of habit, requires severe effort.

These inflexions are as really changes of pitch as those of singing or instrumental performance. The sole difference is, that, in the latter case, the individual sounds are given separately and prolonged, without gliding into another; whereas, in the former, no sound is individually prolonged, but just touched and melts into another. This difference may be accurately illustrated, by means of the violin. When the string is compressed by the finger, fixed in one spot, and the bow causes it to vibrate, a simple prolonged tone results—analogous to a note of song; but if, while the bow continues the vibration of the string, the finger slides up or down, a gliding sound results, analogous to the speaking inflexions. Hence, with the exception of articulation, the violin can be made accurately to imitate the operations of the voice in speech.

The question then arises—for what purpose all these variations of the voice in respect to pitch? Are they not appreciated? discriminated by all who hear? Does any man mistake the meaning of the *tones* of voice? Are they not more surely understood

than words? If so, the intellectual power of discriminating the third difference of sounds, viz: time, is established.

It appears, therefore, that in the science of language, men do fully discriminate the three differences of sound, essential to the second condition for the study of music. It is evident, therefore, that they possess the constitutional adaptation for discriminating them in the latter study also. For, the differences being the same in nature, the power of discrimination in one case, is the power of discrimination in all. Thus the second condition of the study of vocal music is established.

The third condition is, the power of vocal organs adequate to the production of a given compass of sounds. But the analysis of speech in respect to the power of discriminating the differences of tones, has established this point likewise. Since in all men, the vocal machinery is the same—since in conversation we have shown men do, by inflexions, pass through all the requisite compass of sounds, and which require only to be separately dwelt on, to constitute singing,—it cannot be doubted, that they have the organic power of uttering the same sounds in the prescribed manner.

We consider it therefore established, though we have gone through the argument briefly, that all men do possess the constitutional endowments requisite for the study of vocal music. Of course there will be differences in degree of talent, on this, as on all subjects. Neither must every man expect, that because he can learn to sing, that, therefore, he can be a Mozart, Haydn, or Rossini. All men are qualified to study arithmetic, algebra, and geometry; but not every man can be an Euclid, a La Place, or a Newton.

Musical talent is constitutional in man; but it follows the same law with every other constitutional endowment. The Creator has bestowed upon all men, certain original powers; never in any case leaving one out; but diversifying them in all imaginable degrees of relative strength.

Before taking leave of this general division of our subject, we beg leave to observe, that we have not theorised, nor speculated. We have appealed to facts;—facts within the reach of every intelligent man. We add further, that *testimony* upon this point, wherever the experiment has been tried, is decisive.

Travellers in Germany of undoubted authority, say that there, all children *do* learn to sing—a pretty plain proof that they at least *can*. And the German teachers affirm, that no child is ever found incapable of vocal and instrumental performance. Such a case would be as out of the general order of things, as a deficiency in the power to write or cipher. The same testimony has been given by the teachers of well known American schools, in Boston, into which the German method of teaching has been adopted.

The words of Mr. E. A. Andrews, teacher of Mount Vernon school, Masonic Temple, Boston, are brief, and to the point:

"I have not observed any one successful in becoming acquainted with these principles (musical), without corresponding success in other branches. Among the younger members of the Mount Vernon school, I have not noticed a single instance of failure in learning to sing; while many occur continually among the older members, *who cannot overcome their timidity*, so far as to attempt fearlessly to imitate." Showing that failures are never known except such as resulted from a want of the requisite effort.

The testimony of the professors in the Boston Academy of Music, is equally decisive. They affirm, that of all the pupils under their care, they have never yet found the individual absolutely destitute of the power necessary for learning music. And what the extent of their scope of observation has been, will appear, when we state that the whole number of pupils, adult and juvenile, under their care in 1833, was seventeen hundred, and in 1834, twenty-two hundred; and the number has been increasing rapidly every year since.

From many other parts of our land, testimonials of the same nature might be presented, had we time. But we need not leave even our own city in quest of them. We are authorised by President McGuffey, to state, that, among the pupils in the Cincinnati College, who are regularly instructed upon the German method, amounting to about thirty the past session, and to more than eighty the present, there has not been discovered a single case of incapacity to learn.

It is upon the basis of facts, and testimony such as we have exhibited, that we leave this general division of our subject—challenging the scrutiny of whatever keenness of investigation may be brought to bear upon it. Till further disclosure of facts, or more potent testimony be produced, we consider the proposition established, that "ALL CAN LEARN TO SING."

We come now to the consideration of the second general division. EXPEDIENCY of the introduction of vocal music as a branch of common school education.

Education literally signifies bringing out, developing. To educate a being, is to bring out, develop his powers. As this includes both organic training and the bestowment of knowledge, the definition is perfect. To be complete, education must be co-extensive with the faculties of the being educated. Man is extremely complex. Hence his complete education must of necessity be a very complex operation, co-extensive with every part entering into his entire structure. All possible parts of man may be classed under three heads, viz: Physical, Intellectual, and Moral,—the latter term including the sentiments and propensities. Consequently, there result three corresponding departments of education, which

are as inseparable and as indispensable to the perfection of the system as the three parts are to the perfect organization of man.

It is in view of this general statement, that we proceed to the investigation of this part of our subject. The expediency of the introduction of vocal music as a constituent part of common school education, must be decided by an investigation of its effects. Thus presenting the inquiry in a three-fold view, viz: First, Physical; second, Intellectual; third, Moral Education.

We inquire, in the first place, what are the physical effects of the study of vocal music?

Its physical influence upon the health, as a relaxation from other studies, especially of the young, is highly important. All are aware of the deleterious effects upon the young, of long-continued confinement, and silent application to study. All know how it pales the cheek, quenches the fire of the eye, breaks the spirit, and but too often sows in the system the seeds of disease, to be developed in a miserable after-life. How it makes learning hateful to the child, the school-room a prison, and education a system of mental torture.

The connection of the brain and the entire nervous system with the mind, on the one hand, and on the other, with the entire physical organization, is well known to be so intimate, that whatever over-wearies the mind, and exhausts its powers, injures the brain, and through it, entails upon the entire physical system, a catalogue of ills.

At the present stage of educational affairs, there is nothing so desirable as to mitigate the too great pressure brought upon the young, to make study a pleasure, and a contributor to health, instead of a destroyer. That the *proper* education of man will be the highest promoter of health, cannot be a moment doubted. All acknowledge that here something must be done. But what? We believe that vocal music meets this emergency. It is the desideratum. It is a study of such a nature, as while in other respects it is refining and ennobling, it relaxes and soothes the powers wearied in other studies, in the most efficacious and delightful manner.

When in the school-room, the minutes drag heavily by; the minds of the scholars begin to weary and flag; spirits droop, and confinement becomes irksome, and study a pain;—let the teacher strike the strain of some well known juvenile song. How electric the instantaneous flash of renovated life in every bosom! The physical system is awake; casts off its drowsiness; the mental powers, before over-taxed, rest, and give place to the musical faculties; and when the half hour is over, the school is as fresh, and as well prepared for study, as at morn.

This is not mere theory. The universal testimony of teachers, in this country and in Europe, who have tried the system, shows

that it is fact. Can it be estimated how much the health of children accustomed to five and six hours daily confinement would be improved by this arrangement? But it is not to children alone, that this recreation is valuable. It is to the man of intense literary application; to the statesman, the professional man, the man of business.

A distinguished professor, of the Island of Sicily, on hearing the sad tale of the influence of study on the English literary men, inquired, "What are their amusements?" The only answer was, "None!" "No wonder," replied he, in astonishment, "no wonder they *die* of study!" He remarked that he himself spent a given portion of the day in practising instrumental and vocal music; and without the relief they afforded his mind, thought he could not live.

No students in the world support such an amount of daily application to study as the Germans. What is the reason? Professor Stowe states that they devote several hours of every day to relaxation—and to this, music is a large contributor. For, in Germany, the students are all musicians. To the divine, the student of law, or of medicine, the necessity of such a relaxation is equally evident. Indeed, a short reflection will satisfy any one, that wherever mind exists, and is highly excited to continued exertion, there *some* species of relaxation must come in, to preserve the healthy tone of the system. And none can be found, in so many respects excellent, as vocal music. In addition to this powerful indirect influence upon the health, the practice of singing and the discipline and development of the vocal organs, have a beneficial influence upon the lungs. We will exhibit on this point, the testimony of the celebrated Dr. Rush:

"I here adduce," says he, "a fact which has been suggested to me by my profession. And that is, that the exercise of the organs of the breast by singing, contributes very much to protect them from those diseases to which the climate and other causes expose them. The Germans are never afflicted with consumptions—nor have I ever known but one instance of spitting blood amongst them. This, I believe, is in part occasioned by the strength which their lungs acquire by exercising them frequently in vocal music; for this is an essential branch of their education. The music master of an academy furnished me with an observation still more in favor of this opinion. He informed me that he had known several instances of persons who were strongly disposed to consumption, who were entirely restored to health by the exercise of their lungs in singing."

When we consider how almost entirely the whole department of physical education has been hitherto neglected in our country—its vast importance—and take into view the considerations now presented, in respect to the admirable efficiency of music to sup-

ply the deficiency, must we not conclude that, for *this* reason alone, if for no other, it is highly expedient that the study be immediately incorporated with our systems of education? But this is not the only reason. Others equally strong, result from a consideration of the effects of the study, in connection with the general department of Intellectual Education.

We have already stated, that, to be complete, education must be co-extensive with the powers of the being educated. This principle applies equally to every branch of education. Would you make the scheme of intellectual education perfect, it must comprehend every intellectual faculty.

We should hardly suppose, considering how almost exclusively the attention of educators has hitherto been confined to this part of education, that any faculties would be found omitted in our educational systems. Yet such we believe there are. We believe it has been already shown, that every human being is endowed with all the intellectual powers requisite for the study of music. They can appreciate differences of force; and this, according to usages of mental philosophers, is what constitutes a *faculty* of force. They can appreciate differences of time; and this is the *faculty* of time. They can appreciate differences of pitch; and this is a *faculty* of tune. Every mind exhibits these three classes of actions; and this is all that is requisite to say that it possesses the faculties for them. The question of classification, whether we shall say that these three are one faculty, and call it the musical faculty; or say that they are three distinct powers, and call them force, time, and tune, is of little consequence to the present discussion. We are not aware that writers of mental philosophy have considered the facts of the case, or admitted them to influence their systems, save the phrenologists who have adopted the latter classification, giving a power and a separate cerebral organ for each separate class of phenomena. It is only important that in one or the other of these ways, or in some way, the musical faculty should receive its station among the intellectual powers, as really as any of the powers of reflection or perception; and that every man should recognize it as such.

We say then, that in our systems, the appropriate education of the intellectual faculties we have specified, is entirely neglected. This is wrong. It is contrary to the fundamental principle already laid down respecting the comprehensiveness of education.

The Creator has not bestowed upon men, faculties, without design; or which are useless; or which may lie dormant with impunity. He intended that they should *all* be developed and perfected into a symmetrical union. Not that as now, some should be stimulated to the verge of morbid action, or to paralysis by overaction; while others, left in insignificance, should so deteriorate and become so torpid as almost to inspire the doubt of their ex-

istence. Such a course is contrary to the whole analogy of a wise and benevolent Creator. Its result can be only a mis-shapen, mutilated mind, disqualified for high destinies. We firmly believe that to future periods, a more perfect educational system will show this to have been the cause of many of those distortions and obliquities which mar the brightness of our present national character. If, therefore, we would free our systems from the charge of incompleteness, vocal music must be introduced. But it is well here to take a further view of the mode of mental action in the discipline of the mental faculties. In what respects, to use a common phrase, is the mind disciplined thereby? We reply,—it is taught to analyze and to abstract. These operations are constantly going on in singing any, even the simplest tune, combined in one, viz: the measurement of time; of tune; of force;—combined we say, so as to produce one single product, music, or melody. To *learn* to produce this combination, it is necessary the mind should analyze. It must separate the time from the pitch, and the pitch from the force. And it must be able to do this readily, nay rapidly. But here the power of abstraction comes in. It must not only analyze; but having done that, it must be able to select or abstract either one of the particular parts, "pitch" or "time," and disregarding the others, consider that separately as long as the individual chooses. This analysis and abstraction imply vivid *attention*. Now, those who know what mental discipline is, are aware that studies are beneficial in this respect, exactly in proportion as they require close attention, abstraction, and discriminating analysis. In respect to the degree in which the education of the musical faculties demands these three things, we can say with certainty, not only that it is not a whit less than is required for arithmetic, geography, etc., but that these last studies are far inferior to music. We know of no study, not even the mathematics, more beautifully systematic in its analysis, or requiring more vivid energising of intellect in its attainment.

It may be here mentioned, that, besides the mental faculties already specified, and whose primary function is to discriminate the differences of sound, there is another which comes in as auxiliary, viz: the faculty of numerical calculation. This becomes necessary in connection with the division of time into equal parts, requiring attention to the number of sounds, in given intervals of time; so that, studying music, involves, to a certain extent, the practice of arithmetic.

It may here be inquired, how all this is consistent with what has been said of music as a relaxation, if indeed it be in itself so severe a study? To this, two things may be said: First, that while the study of the elementary principles in a scientific manner, is such as has just been described, and should, as such, be placed on a par with any school exercise; at the same time, the actual practice of

these principles in singing tunes already familiar, affords the scope for all necessary amusement. Great numbers of suitable airs are rapidly learned by children, by rote, during the progress of the more abstract elementary course. But even the study itself may be made a relaxation. Not as has been often ignorantly remarked, because it is an employment leaving the intellect wholly unoccupied; but because it varies the mode of its application. It needs but little acquaintance with the philosophy of mind, to be aware that when entirely wearied with one study, and apparently exhausted, the mind can turn to one of a different nature with fresh vigor, as though its powers had not been tasked at all.

It is in this point of view that the game of chess, though in itself one of the severest studies, may yet be a real refreshment and relaxation to a mind wearied with different forms of mental effort. How this is to be accounted for, is less important than to know that it is fact. The fact we believe is admitted on all hands.

From the considerations presented in this general division of our subject, we think it must be evident, that whatever may have been generally supposed, music is in fact, something more than a mere accomplishment. It must appear that the study of its principles constitutes a science of the highest order; and the application of them to practice, an art, inferior in dignity and worth to none.

We close the consideration of the question of *expediency*, by considering, in the third place, the effects of the study of vocal music in connection with Moral Education. Using the word moral, as most conveniently indicating the whole emotive nature of man.

The object of moral education may briefly be stated to consist in bringing into superior efficacy and habitual supremacy, the moral or religious sentiments in man; such as benevolence, veneration of the Supreme Being, conscience, and ideality, or the sentiment of poetry, etc.: calling into their proper channels, all the social feelings which bind the heart of man to man, and which regulate the relations of friendship, and of the family; and finally, in reducing the animal instincts and propensities into subordination to correct religious and social feelings: in a word, developing, moulding, and harmonising the entire combinations of desires and emotions which constitute man a feeling being, so that, both in himself and in reference to all around him, discord, selfishness and discontent shall be superseded by tranquility—magnanimity—virtue—love;—so that his entire impulsive nature shall be harmonious with itself, harmonious with all things beside; and, most of all, harmonious with the laws, character and government of its Creator and Supreme Judge,

In respect to its bearing upon the good, both of individuals and of the community, this branch of education, as now described,

ought to stand immeasurably above others. In the theory and the ready admission of most enlightened educators, and in the practice of many, we are happy to believe it does. But as to aught worthy the *name of system* of moral education, pervading the length and breadth of our land, the first rudiments are yet to be found. Look through our land, and ask what has been hitherto the moral influence of our public schools, academies, and colleges, particularly in the larger cities. Let those who know the deep penetralia of college dissipation, say! Let those declare, who know the withering blight of a promiscuous public school of boys, fastening upon aught pure coming into its midst, with the scorching influence of the blast of the desert! Do we not know these things? Have not our eyes seen them? And have not teachers, in despair, lamented the evils which were utterly beyond their powers to resist or counteract? Have we not seen the child, fresh from the fostering, watchful care of parents, the purity of family guardianship, enter the scene of school probation, with a sickening foreboding of evil? Have we not seen the noble feelings of the soul (hitherto it may be, predominant), become blighted by a cold ambition, a detestable selfishness, a burning envy; and evil passions (till now, it may be, checked and subdued), burst into precocious maturity, in scenes of anger, revenge, falsehood, and impurity? Where the child, inexperienced in self-guidance, weak, credulous, prone to imitate all he sees and hears,—instead of being surrounded by additional influences to virtue, to all that is elevated, pure, humane,—instead of having his taste purified, his poetical and sensitive nature developed, his religious feelings rendered governant in his soul,—is, on the contrary, thrown more than ever out of control; the diminution of parental supervision wretchedly compensated by the defective routine of a system of school tactics, whose utmost efficiency extends only to the preservation, during study-hours, of a tolerable degree of order and attention, with the avenues to evil all opened before his unwary feet, by companions who have already trod their enticing mazes. How, in such circumstances, can his unformed character, ardent and newly awakened feelings, avoid a speedy career of moral degradation?

"We are apt," says Patrick Henry, "to shut our ears against a painful truth, and listen to the syren song of Hope, until we are transformed into beasts." Is this the part of *wise men?*" Is it not *true*, concerning our systems of education, that intellectual culture has almost wholly monopolised our attention,—and that our system in respect to morals, is no system at all; or, it may be, worse than nothing? Shall we refuse to see this, because it is painful? Such is never the conduct of candid and liberal minds. No; let us, becoming fully aware of the extent of the evil, awake in time to seek the remedy. That remedy is, in few words, to commence with full purpose, by unintermitted study and practice

combined, the elaboration of a system of moral education; and to give this the highest place. Nothing less than this, however splendid our intellectual career, can save our nation, in its fast career of ominous tendency, and make our schools the seminaries of virtue and of stability in moral character. In such a system, one great element, and one of the greatest, must be the study of vocal music.

It is so in three general points of view:

First. By the refining tendency of musical study itself. It has been the testimony of all ages, and of the greatest philosophers, that the study of music does refine and ennoble. It softens and controls. Plato says, "Pure and simple music, is the sister of bodily exercise; as exercise imparts health to the body, so music imparts self-government to the soul." Luther observes, "The youth must always be accustomed to this art; for it makes men kind and virtuous."

The nature of the study, when properly conducted upon the beautiful system of Nageli and Pfeiffer, a system of most beautiful inductive analysis, renders this effect sure. It teaches obedience, and habits of order and discipline. Without discipline as rigid as the military drill, no class can become proficient in music. They must all concentrate thought and action into simultaneous obedience to the word of command of their instructer. And if they do not, they cannot advance a step. Now in this land of republicanism, we are in no danger of too much subordination, or rigid discipline, either in school or out. It might possibly be highly beneficial, if the reins could be drawn upon us a little tighter. Certainly they ought upon the young, whose greatest danger is, that untrammelled freedom will become unbridled licentiousness.

William C. Woodbridge, editor of the "Annals of Education," who spent some time in Germany, making researches upon educational topics, observes, "The study of music, from its very nature, cultivates habits of order, obedience, and union. On these accounts, vocal music has no small degree of influence on school discipline. We were struck with the superior order and kindlier aspect of the German schools in comparison with our own; and ascribed it not a little to the cultivation of music among them."

Second. In the second place, vocal music must be an element of the system of moral education, because it affords to the teacher the best means of not only governing his pupils, but also of attaching them to himself. To teach properly, requires in the teacher, not only the perfections he would communicate, so that he himself may be to the eye of his pupils a living and even present model of his teachings,—but it requires talents of winning affection, engaging confidence, and, in a word, power of fascinating the whole being of his pupils. What a glorious career is that of

the teacher! If there be any career, requiring, for success in the race, the most varied and the most exalted of human endowments, it is this! The teacher must be the friend of his pupils, not by descending, but by raising them; not by causing his ideas to dwindle to the level of theirs, but by gradually raising theirs to the level of his own. He must govern the heart, touching the cords of feeling within the breasts of his pupils, causing them to vibrate in unison with his own. He must divine what is within them, constituting between his mind and theirs, a tie of sympathy stronger than all ties except of blood. Let us enter our common schools, and ask, how shall what we see there be so raised, so ennobled, as to correspond with this description; shall we be told that this is a description of fancy, and cannot be realized? We reply, it is a description of sound sense, and has been already realized. Nay more, one of the principal means of realizing it, is already in the possession, and successful employment of every German teacher, and is within the reach of EVERY AMERICAN TEACHER.

What can so charm the young as music? What is there, that all children every where love so passionately? feel such noble ardor in acquiring? engage in with more unwearied perseverance and more rapid progress? What that gives more to one individual, of a power over the entire being and sympathies of many young hearts, almost magical?

3. Finally, by means of the words attached to our juvenile songs, which are always imprinted ineffaceably upon the memory, (and we all know how tenacious is memory of its earliest impressions), a direct appeal can be made to every one of the nobler feelings of the soul;—an appeal that, while it is powerful, is yet to the child delightful. And this in morals, as in all other subjects, is the grand desideratum—"Utile miscere cum dulci;" to strew the path of duty with flowers. You can speak of every object of beauty or sublimity in nature, clothing them in the charms of rhythmic verse; thus appealing to the sentiment of poetry, which is an element in the constitution of every human being. You can speak of all subjects, illustrating the wisdom and love of an Almighty Father; calling forth reverence and love for the Supreme, and teaching to the young soul, communion with the Spirit that pervades all His works. You can awaken benevolence to deeds of kindness and sympathy. You can inspire hope; excite cheerful mirth, and enkindle affectionate desires. You can cause the tear of contrition to glisten in the eye of the offender; suppressing angry impatience; curbing the fiery and vindictive spirit. Throughout the wide scope of juvenile emotion, which has heretofore flowed a stream dark and turbid, amid rocks and shoals, a troubled tide,—music will be found like oil upon the wave; and the teacher

ever be constrained to thank the wise Author of mind, for an instrumentality so sweetly efficacious.

This power of music is beautifully illustrated in the following anecdote, narrated by Wilderspin, of an occurrence while he was organising a school in Workington, Cumberland.

"A boy five and a half years old, a complete ruffian for his age, beat and otherwise abused several other children. In addition to this, he would not do as he was told by me; and it became therefore necessary to conquer him at once. Without, however, proceeding to harsher measures, I insisted upon his doing what was required; but he lay down on the floor, and refused to rise. And when I said, 'You may lie down," he instantly rose; acted with the greatest violence; bit my thumb, and actually fetched blood from my legs, with his heavy wooden clogs. Having then secured him upon the floor, so as to prevent his moving, I watched his countenance with patience and care. As his violent feelings were softened, I diminished the pressure; and at length had the pleasure of observing him lie still, and make no attempt to move. The utmost caution now was required; for had I risen up, no doubt he would have done so too. I therefore gradually withdrew my hand, but kept my eye upon him, until I rose up and stood by his side. As his face still wore a frown, I told the children, after a few observations, that we would see if music would soften him. We then sang a little hymn. At the close of the first verse, his countenance was changed; and at the close of the whole, he shed tears. Now was the time to approach him with affection. I took him by the hand, and said to him, very mildly, "Now little boy, you know that I am stronger than you; go and sit down, and always remember, and do as you are bid.' For a time his eye followed me, evidently from fear. Afterwards, obedience became habitual, and he occasioned us no further trouble."

Could this victory, this first decisive conquest, have been gained without the singing of the '*little hymn?*' This illustrates music's power to soften and subdue evil.

A passage of Vehrli's journal of his school at Hofwyl in Switzerland, gives a striking exemplification of its religious and its poetic influence.

"The last autumn, I was walking with my children (his pupils) by moon-light. 'How beautiful the moon rises, and shines so red over the lake!" said one of them. Another instantly began singing the hymn,

> "In still and cheerful glory
> He rises mild before us."

And all joined in the chorus. The last summer, at the approach of a storm, they often sung a hymn, commencing

> "God thunders, but I nothing fear."

They selected as appropriate to the marked divisions of time, the hymn which begins,

> "The days which Heaven allows us here,
> How swiftly do they fly."

And sung it frequently at the close of the week."

The visitor at Hofwyl may often hear them sing, in going or returning from their labors, especially at the unseasonable hours sometimes necessary for securing the harvest in that variable climate, and thus cheering their toils, and elevating their thoughts and feelings above the little inconveniences and hardships they endured. The greater part of them know by heart, a hundred religious and popular hymns. Vehrli observed, that he uniformly found, that in proportion as vocal music was improved, a kind and devotional spirit was promoted among his pupils.

Similar testimony of the moral power of music upon the young, was given to Professor Stowe during his tour in Prussia. And he was assured by educators of the highest eminence, that they could not do without it; *and that our school system could never be perfected, while this remained excluded.*

William C. Woodbridge gives accounts of the effects of the introduction of music into the Canton de Vaud, and also into a village of German Switzerland. The effect upon the entire moral character of the people was immediate and striking. They relinquished drinking, riot and debauchery, and all disreputable amusements, to join in musical recreation. And villages before noted for nothing but ill, became distinguished for sobriety, order and purity.

Indeed no candid examiner can, we are persuaded, investigate this question, either theoretically or by appeal to facts, without arriving with us at the conclusion, that Vocal Music is an indispensable part of Moral Education.

Since then, in the three departments of education, the effects of this study have been shown to be decidedly beneficial, need we ask if its universal introduction be expedient? May we not say it is NECESSARY?

The third general division of this subject, respects the means of its introduction. The question is—granting it possible in the nature of man, and granting it highly desirable—what are the present circumstances favorable, or otherwise, to its actual introduction? It is obvious that this is not a local question. Nor should the change in contemplation be a limited one. We discuss this question as one that, in its ultimate bearings, must be national. Shall music be recognised as an incorporate part of the educational systems of our country, as it is in Germany? Shall we, shall the teachers and friends of education in this nation, conceive the ex-

tensive design, realize its necessity, and, though with a small beginning, yet with tireless zeal, urge it on to a final consummation? The actual production of such a change, is a work of no small moment. Consider the condition and number of common schools in our country; their diversity; their individuality of existence; their want of union under any thing like a comprehensive and well digested general plan. Consider the deficiency on the part of teachers of the requisite musical qualifications. How few understand any thing of the elementary principles of the study. How little too are they as yet bound together by similarity of views and purposes respecting the general economy of education on the great scale. Consider the lack even of professional musical teachers well qualified for efficient popular instruction—the lack of popular elementary works required for the proper instruction of schools. And finally, the sad deficiency in most parts of our land of that really good musical performance, so indispensable to the formation of the taste and the excitement of the enthusiasm of the people. Reflect upon these things, and let us see if that change which we contemplate, which is requisite to make vocal music a part of the regular instruction in every school, be not a momentous change? a change requiring expense, persevering labor, and high talent. We see at least what must be done.

First.—The popular mind must be ready to feel the desirableness of such a change, and to realize its practicability. This is apparent from the nature of our country, and from the analogy of all great changes in a free people. The discussion of principles through the press, the collision of minds, the fermentation of thought, the whole mass of intelligent people can alone produce great changes here. They must be progressive also. A Prussian monarch may command with despotic sway his subjects who live but to passive obedience, and at his word institutions are founded, and systems spring into full being. But does not the analogy of things impel us to exclaim, of such operations,—how frail their tenure, how infirm their promise of mature continuance to posterity, compared with the immutability of systems wrought out by the concentrated thought of millions of freemen. The former is the sudden, bursting flame of the beacon-fire at night—glorious in surrounding darkness. The latter is the dawn, commencing in twilight, imperceptible in advance, yet growing brighter and brighter to that meridian splendor, in whose illumination the pale ray of the beacon-light dies.

That it is practicable to produce this effect upon the mind of the people, let no one doubt. True, as yet we are not a musical people —we have not a refined national taste—we have no national music. And why? Because we are too young. Because the subject has been misunderstood—perverted by those who did understand, and those who pretended without understanding—and neglected by all

beside. But if our mature attainments in music correspond with the promise of our incipient effort, where effort has BEGUN, we bid fair to stand among the proudest of the musical climes of the earth Is there a class more alive to music, more fascinated, swayed by it, than the American common people? None! Only provide the requisite elementary books—the requisite opportunities of popular training, and diffuse far and wide the welcome conviction that all *may* learn, and the career of this great change will be deep and resistless as the ocean-tide.

The enthusiasm of the people has commenced to be excited, and the signs of the times are of a movement and an increase. And foreign travellers, in their superficial sagacity, may talk of American coldness, any one that has a deep insight into the American character, knows that there is not a nation under heaven capable of a deeper and more resistless sway of enthusiasm; and there is not a subject on earth more effectually qualified to inflame that enthusiasm.

In the second place, as one great means of affecting the public mind, teachers of common schools must be qualified to give the requisite musical instruction, both those who are now on the stage, and those who are in process of preparation for the profession. Let teachers examine the subject fairly, and be convinced of their ability to qualify themselves. And here we remark, that in the commencement of such an extensive work, a very low standard of qualification, provided it be exact and scientific so far as it goes, may be highly beneficial. If the authors of every great scheme of improvement were to wait for perfection of means, nothing would ever be done in this world. We must begin with such means as we have, and persevere, gradually removing imperfections and substituting better means. It can be demonstrated that any teacher who is really skilful and worthy his profession, can, by attending the lectures of a scientific instructer for a short time, where access to such lectures can always be had, or by his own private study when it cannot, prepare himself to instruct a class thoroughly in the elementary principles of TIME, TUNE and FORCE. And this is laying a sure foundation for ultimate progress. Classes of teachers from various parts of Massachusetts and other New England States have been formed to attend the lectures of the professors in the Boston Academy of Music, with the most satisfactory result. Twenty-three gentlemen thus instructed, have gone into various parts of the United States, and introduced music with success. And we have letters from some of them as far distant as South Carolina and other parts, stating their success. In this city (Cincinnati) also, we are aware of two teachers of public schools, who have been successful in introducing the study into their schools, with gratifying results, merely by having attended two courses of lessons of the Eclectic Academy, and by studying to keep in advance of their pupils.

The difficulty in respect to the qualifications of teachers would undoubtedly be great at first. Indeed it is beginning to be more and more felt, which may be hailed as an auspicious omen. But it is greatest at first; and each succeeding year, as the education of teachers and the formation of teachers' seminaries advance, the difficulty will decrease. And ultimately, there will not be the slightest reason why here, as in Prussia, every teacher should not be expected, as a part of his profession, to teach both vocal and instrumental music. Let it be, then, the known opinion of this College, and of similar bodies through the land; let it be the constant voice of the public journals of education in our land, that the teacher must be qualified to give musical instruction; and the work will be done. Such universal demand is omnipotent to secure the effect.

Finally, let men of professional talent be encouraged by the educators of this country, to cast themselves hand and heart into the grand work of education. Let them be considered not as too often heretofore, mere drones in society, or at best qualified to afford refined gratification to a listless public, greedy of amusement; and hence too often thrown out of the high sphere their talents might command as teachers, into one of chilled disappointment and dissipation:—but let them, as powerful auxiliaries, be incorporated,—merged in the entire system of educational influence now so widely beginning to move. Let elementary works of instruction be called for, adapted not only to the capacity of the teacher, such as the Boston Academic Manual,—but others still more simple for the use of the pupil;—a specimen of which species of work is yet to be seen. Let these and similar measures be adopted; and if ever the period arrive, when in any way, either by national or by state legislation, or by public convention, a system of universal education can be framed, which as a second constitution shall embrace our whole land, to guard and rear its destinies to good; then let us be assured that MUSIC—DIVINE MUSIC, will stand high, very high, in the scale of importance in that system.

That some such system must inevitably be formed, is apparent to any who observe the signs of the times, and the tendency of the great educational movements of the day. The genius of universal education is abroad, awakening the attention of the world to concentrate upon the most magnificent of all subjects, the perfecting of man. And millions of minds will think, and concentrate, and plan. And results will ensue, of which, not this country, but the whole world will be the arena.

The dawning of that day will be joyful for this mighty nation; —mighty in power of territory and wealth; in power of intellect; and above all, mighty in power of tremendous enthusiasm of emotion; passion either for evil or for good. Where a nation is

free, where it can act and think for itself,—then the power of emotion, the ocean tide of passion must flow deep and strong.

Such a system of education as we contemplate,—where religion shall bear sway over an enlightened intellect, and a heart of boundless passion; and where the whole character of the being shall be refined, elevated, and ennobled by a national music,—such a system will hold any nation. It will be an anchor to keep her to her moorings through the fiercest storm. Secure in herself from internal contention; secure in the might of a national intelligence, and purity, and union,—though the waves of the commotions of other nations may break on our iron-bound shore, and hurl their spray to heaven; and the deep mutterings of the convulsions of earth's ancient dynasties, uptorn from their old foundadations, be heard across the Atlantic;—yet serene in her own impregnable strength, she shall calmly regard these changes unmoved,—to await her destiny in high reliance upon Him who laid the foundations, and reared the superstructure of her prosperity;—and with the voice of millions, solemnly swell the harmony of our national song to Him.

"Our Father, God—to thee,
Author of Liberty,
To Thee we sing.
Long may our land be bright
With freedom's holy light.
Protect us by Thy might,
Great God our King."

REPORT,

"ON THE MUTUAL RELATION OF TRUSTEES AND FACULTIES IN LITERARY INSTITUTIONS, AND THE PECULIAR PROVINCE, RIGHTS AND DUTIES OF EACH."

BY B. P. AYDELOTT, D. D.

Our subject is so broad and multifarious, that we must either go into detail, and write a volume, or limit ourselves to main facts and general principles. There is another reason why we must be brief,—it is, that there has been nothing, so far as we know, written upon this subject; and hence if we attempt to be full and minute, we must run the risk of much error and mere speculation.

We can do, therefore, little more than make a general survey of the field, trace out its metes and bounds, and note the more prominent objects of interest. Let each one, as he succeeds us, only add from his store of observations, and we may soon have filled up the outline of a subject, second only in importance, even now, to very few; and which must, as the cause of education advances, and its influence is more and more felt, excite an increasingly deep, and wide-spread concern.

With the single remark further, that in what follows, we wish to be understood as, all along, speaking of *chartered* Institutions, we proceed to the subject before us, viz:—"The mutual relation of Trustees and Faculties in Literary Institutions, and the peculiar province, rights, and duties of each."

Let us inquire in the first place—

I. What is the MUTUAL RELATION BETWEEN TRUSTEES AND FACULTIES in Literary Institutions?

The origin and purpose of this relation will show its nature.

1. And first of Trustees;—these derive their legal existence from the authority of the civil government. They are appointed indeed in very different ways;—sometimes by the legislature, or a part of it; sometimes by ecclesiastical bodies as conventions, synods, etc.; sometimes by members of the particular corporation;

and sometimes by benefactors, or those nominated by them. But however appointed, it is only legislative sanction can give them legal being. Before receiving this, they are not known in law.

The mode of their renewal or perpetuation is equally various; it may be in any one of the ways above specified, or by a self-perpetuating power.

The purpose for which Trustees are appointed, is to take care that the ends for which the Institution committed to their care was established, are accomplished.

2. But, secondly, we observe of Faculties, that, with the exception in some cases of the President, they are appointed by the Trustees; and the purpose of their appointment, is to serve as a *scholastic executive.* Professors and Teachers may be variously nominated; sometimes by the Trustees themselves; sometimes by benefactors or their representatives: but the Trustees alone have the appointing power. There are cases, as that of Kenyon College, in which a certain official character is by charter the President; but in nearly every Literary Institution, this officer, like other members of the Faculty, is appointed by the Trustees.

Such then being the origin and purpose of these two classes of officers, Trustees and Faculties, it is evident that the relation between them is that of AGENTS TO PRINCIPALS. This general relation, however, is at times, modified by special provisions in the charter, or fundamental laws of the Institution.

II. We come now, secondly, to inquire into the PECULIAR PROVINCE, RIGHTS AND DUTIES OF TRUSTEES.

In general let it be observed, that, all within their charter, or usual in similar institutions, and not incompatible with their charter, may be done, or required by Trustees, in order to effect the purpose of their appointment. But to be more particular:

a. To the trustees belong the care and control of the property and monied concerns of the Institution. They should procure, manage, and collect the means of sustaining it, see that its debts are paid, and all its lawful obligations satisfied.

b. To them belong the power of appointing and removing all officers, with the exception, in some few instances, of the President.

The exercise of this power involves great responsibility; especially in the case of a professor, as the dignity of his office, and the welfare and respectability of the Institution, all require that when appointed, he ought not to be removed without the most serious cause. No slight defect or infirmity, no temporary embarrassment or difficulty, no mere want of popularity, no unreasonable dissatisfaction, no mere desire to create a vacancy for the gratification of an aspirant for office,—none of these things will justify the removal of a professor who is faithfully striving, to the best of his ability, to do his duty. The Institution that acts other-

wise, cannot be permanently respectable. So long as a Professor knows that his situation may depend upon something besides his fidelity, he cannot feel that hearty interest in the Institution, and make those efforts of after ripeness in his department, which are necessary to raise it to the highest excellence and honor. That Institution will be sure to stand highest, and deservedly so, whose professors grow grey in its service.

The post of a Tutor, or other teacher, is very different. He is generally young in years and attainments, and his appointment temporary. He not unfrequently has some other profession in view, and his present place is accepted simply for present support. The Trustees need his services for the time, and he needs their wages. Both parties regard the relation as temporary, and therefore neither make it a matter of very serious consideration before they enter upon it.

We would here, however, remark, that it would be well were it otherwise;—it would be well were young men who seek for these subordinate situations, to regard them only as the road to higher stations of the same kind; and it would be well for Trustees in the appointment of Professors, always to give the preference (other circumstances being equal), to those candidates who have faithfully discharged the duties of a lower office, and striven industriously to qualify themselves for a higher. Were these views generally adopted, the station both of Tutor and Professor would become still more honorable, important, and permanent; and it would be conferred and accepted with a deeper feeling of responsibility.

Let it be added, that this power of appointment ought never to be exercised without the counsel and approbation of the President, in as much as his peace and character are so deeply involved in the standing and conduct of every member of the Faculty. Indeed the harmony of the whole body is so greatly dependent upon each member, that it is best never to place any one among them, who is not agreeable to all the Faculty.

c. The Trustees are the sole legislators of the Institution. In the exercise of their legislative powers, they must of course depend very much upon the judgment of the Faculty; still they cannot delegate their authority to the latter. The Faculty may recommend, and they ought generally to be consulted, but it belongs exclusively to the Trustees to enact. Of this point, however, we must say more under our next general head, which embraces—

III. The PROVINCE, RIGHTS AND DUTIES OF FACULTIES.

In general, the government and instruction of the Institution are in the hands of the Faculty. Here, none, not even a Trustee, can interfere. Consequently, the Faculty have the right to obedience on the part of the pupil, and to support in the exercise of their authority by the Trustees. But as the Faculty are simply the

scholastic executive, should they at any time transcend the powers given them by the laws of the Institution, or in any way transgress these, they are amenable to the Trustees. In other words, the Trustees ought not to interfere in the government of the Institution; but it is their duty to call the Faculty, or any member thereof to account, in case of serious misgovernment. It is only by the faithful observance of these principles, good order can be maintained in the Institution, and harmony preserved between the Trustees and Faculty.

In accordance with this general view, it is the province, right, and duty of the Faculty—

a. To recommend such course of study and laws, as they may think needful, to the Trustees; and with such recommendation the latter should always comply, so far as they can consistently with the ends and best interests of the Institution. The reason of this is evident. They who are actually engaged in the work of governing and giving instruction in an Institution, must be most competent to say what its laws and course of study ought to be; and none can be so deeply interested in these as the Faculty. Their happiness and reputation are most largely at stake.

It is believed that this principle is acted upon in our Colleges generally.

We have said that the Trustees are the sole legislators; still, as it is impossible to foresee and provide for every exigency, and as the Trustees are generally too widely scattered, or too much engaged in their own affairs to be able to meet frequently; the Faculty must now and then impose such rules and regulations as are necessary for the good government of the Institution.

These *provisional* laws ought, however, in every case, to be submitted to the Trustees for their sanction, at as early a day as possible.

To the Faculty belong, of course, the right of making by-laws for the arrangement of their own meetings. Their proceedings, however, should always be fairly recorded, and open to the inspection of the Trustees.

b. The decision and infliction of penalties belong to the Faculty; subject, however, in some Institutions, and in extreme cases, as that of expulsion, to the final action of the Trustees. While we are decidedly of opinion that such power in the hands of the Faculty is necessary to good government; still we are inclined to think that expulsion ought always to be the act of the Trustees. Thus administered, the punishment would be more impressive, and at the same time, bring less odium on the Faculty. Most Faculties, we doubt not, would gladly share the pain and responsibility of this extreme act of discipline, with the Board of Trustees.

c. The dispensation of literary honors must of course devolve on the Faculty. Sometimes they alone have the power to confer them; but in most instances, they proceed from the Board of Trustees in consequence of the recommendation of the Faculty.

It is not often that the Trustees are competent to decide upon the merits of candidates; they must depend upon the judgment of the Faculty. And therefore we are inclined to think that it would be best in all cases, if the power of conferring or granting degrees was exclusively vested in the Trustees, but exercised only upon the request of the Faculty, whose privilege, as agents of the Trustees, it should always be to sign, and dispense or give the diploma.

d. Faculties have the right to be entirely exempt from the care of the monied concerns of the corporation, and to have their salaries punctually paid to them.

The government and instruction of the Institution will ordinarily be sufficient to engage all their mind and time; and even were it otherwise, it would not be expedient for them to engage in financial matters. The work of a Faculty and that of the Ministry are in many respects very similar. In both cases, the business of the world is felt to be incompatible with their pursuits; it will tend to injure the tone of their character, and bring them into hurtful collisions with those about them.

And again, how is it possible for those intrusted with so important a charge to do justice to it with their minds borne down and harassed by pecuniary embarrassments? A poorly paid faculty can rarely be worth keeping. Better close an institution at once, than struggle on in such circumstances. When the public find, that to have colleges at all, they must be well supported, there will be no want of means. But when Literary institutions are willing to have recourse to every pitiful shift and expedient barely to get along, they do not suffer alone; they degrade the cause of education; they grievously injure their fellow-laborers; they inflict serious mischiefs upon the community.

e. Every member of a faculty should be punctually at his post, and qualified for the discharge of all his duties.

If order is heaven's first law, it is also an element of vital importance in every literary institution: But let it be considered that without punctuality, order is impossible. He who is unpunctual is not only out of order himself, but throws others into disorder. His conduct directly tends to introduce universal confusion.

But the students never will be punctual, if the faculty are not so. The slightest fault in this respect on the part of the latter or any member thereof, will be sure to be quickly noticed by the pupils, and spread among them. All will certainly and speedily become disorder in the institution, unless the first fault be amended. But let the faculty only be punctual, and it will be comparatively easy to make the students so.

We were much shocked not long since, to hear a distinguished professor remark, that he verily feared that the students of —— university were more hurt than benefitted by the college prayers. The secret of the evil was, there was no punctuality in the chapel service. Only let every member of the faculty be punctually in his place, with his bible in his hand, and the students will not be found wanting. They also will be seen, and with their bibles too, giving an interested attention to the scriptural portion for the day. It will be a quiet, serious, and edifying exercise; and its salutary influences will be manifested in the good order, studious habits, and high moral character of all connected with the institution.

As it respects the preparation of a member of the faculty to teach, this embraces something more than those general qualifications which fitted him for his office, and on the ground of which the Trustees elected him to it. He ought to make it a matter of conscience, at least for the first two or three years of his appointment, to go over, if possible, the whole ground to be occupied at the recitation, before meeting the class. It is only by this special preparation he can acquire that readiness and thorough attainment which will command the respect of the intelligent student. Without this preparation he will be certain to overlook much in the lesson that is important to be communicated. But with such preparation the teacher and class will retire from the room mutually satisfied and pleased, the one because he is conscious of having fulfilled his duty, the other because they have really improved. The time will slip by almost without being observed. Certainly this must add very much to the pupil's inducements to study, and render the recitation-room a place to be looked forward to with delight. But with the poorly prepared professor the lesson will drag, and the whole exercise become a wearisomeness and disgust.

f. The President ought to be the official organ of communication between the Trustees and Faculty.

When the former wish for information concerning the institution or any of its members, it is from the President this must be sought; and he is bound, without fear or favor, faithfully to communicate to them all which they ought to know, and to advise them to the best of his abilities. The Trustees should, of course, take care so prudently to use what may have been communicated to them by the President, as not to injure him or the institution. An indiscreet trustee may here do much evil; but there is no remedy, except in his amendment or removal.

It is ordinarily through the President, that the Faculty also are to learn what is done by the Trustees. We say *ordinarily*, because there are cases in which a Professor or tutor may and ought to go directly to the Trustees.

The question has been asked, is it better that the President of the institution should also be President of the Board of Trustees? When we consider the constant and most confidential intercourse which should subsist between him and them, and when we consider too, that his reputation and usefulness are, more than those of all others, involved in the policy and character of the institution, it would seem that he ought to be at the head of the whole! His age also will generally entitle him to this place in the directory; and the increased respect for his character which such a position would cluster about him, and which is so important to the best interests of the institution, is another argument in his favor. But whatever may be thought of these considerations, it is a fact that in nearly every university and college in the land, the President of the institution is also the President of the Board of Trustees. Hence, whatever our private experience may be, we are slow to believe that this almost universal arrangement is not a wise one.

We would observe in conclusion, that both trustees and faculty are bound to do all that they justly and properly can, to promote the interests of the institution committed to them.

Theirs is a solemn trust, and they stand accountable to God and their country, as well as to their patrons, for the mode in which they discharge it. If they are faithful, and their institution has been commenced upon a good and safe foundation, they can scarcely fail of most encouraging success. And their hearts will be gladdened at every step, by the consciousness that they are engaged in a work which must, with heaven's blessing, tell in richest benefits to the present and all coming generations. But unfaithfulness, especially when combined with something unwise, and wrong at the outset of their enterprise, will be sure to be productive of disappointment and mortification to themselves, and to inflict lasting mischiefs on the community. A college cannot be a harmless thing; if it does no good, it will be certain to do much evil.

We have said, that both Trustees and Faculty ought to do all that they *justly and properly* can for the Institution under their care, and although there is seldom much danger of their being over-efficient, still their zeal may at times take a direction, and lead them to the use of expedients which neither justice nor propriety would warrant.

If, for example, they were to go from house to house, and from individual to individual, soliciting and almost extorting patronage which they knew to have already been bestowed upon other Institutions; and were they to publish to the world a long list of Professors and Teachers, of which many never had taken, and scarcely ever could be expected to take any part

in the labors of the Faculty;—surely, such and such like pitiful tricks, would not only dishonor themselves, but disgrace the holy cause of education. And whenever this is done, other institutions must suffer with the offender, and the public sustain a serious injury.

Our Colleges are all necessarily linked together; they are members of the same family; they have a deep concern in each other's character and course; whatever tends to elevate or depress any one of them, must more or less affect the whole; and with their interests are indissolubly connected the best interests of our country.

All which is respectfully submitted.

REPORT,
WHETHER INFANT SCHOOLS OUGHT TO BE CONSTITUTED RATHER WITH A REFERENCE TO MORAL THAN INTELLECTUAL CULTURE.

BY REV. JOSHUA L. WILSON, D. D.

The committee beg leave to report, that, previous to an expression of their opinion on this subject, it is important that they ascertain what is meant by the two kinds of culture here placed in comparison. As there is another committee appointed to point out "the best means of early mental culture," your present committee were led to ponder, whether "Intellectual Culture" and "Mental Culture" be the same; and if they are, so to order the remarks of this report, as not to interfere with the province of others.

Intellect, in a comprehensive sense, means *the intelligent mind*, including all its faculties; but in a more limited sense, it signifies that faculty of the mind, called *understanding*. This is here assumed as its most common acceptation. Intellectual, then, relates to the understanding, or that power of mind by which we obtain adequate conceptions of facts, arguments and illustrations. *Intellectual culture*, therefore, is the practice of improving the understanding, so as to obtain skill and comprehension in the useful and ornamental arts of life. Mental culture, as your committee understand it, takes a deeper and wider range. It is the practice of regulating thought and meditation, by the improvement and melioration of all the *regent* faculties of the mind;—such as love and hatred, desire and memory, with their various modifications. The will is not here considered a distinct faculty or power of the mind, capable of culture, like the understanding or affections; but the mind itself in the exercise of all its powers, choosing and refusing as objects and pursuits are presented either of different qualities, or of different degrees of the same quality.

Let us now ascertain what is meant by "moral culture." As morality is the doctrine of the duties of life, teaching the form and motive of an action, which make it the subject of reward or punishment,—so *moral culture* must be the practice of forming and improving human conduct, so as to promote whatever things are true, pure, honest, useful, lovely and of good report. But there are two kinds of morality or good conduct;—the one is imitation, and results from good example; the other is self-government, and results from an enlightened conscience, or, in other words, a mind well stored *with*, and under the influence *of*, correct principles.

The *moral culture* of infants, your committee believe, must be primarily directed to the first class of good actions; those which are the result of imitation. A child may perform a kind action from the example of a benevolent parent, long before its understanding can be so improved as to comprehend the import of those principles which impart to morality the best title to reward. On the contrary, a child from example, may do an evil deed, without being able to know the principle which gives to such conduct its criminal character. The first actions of infants flow from animal sensation and appetite, as we have reason to believe, without thought or meditation,—certainly without understanding.

The second series of actions is from imitation; and sometimes good or bad habits are strongly formed by training and example, long before the commencement of personal accountability—that is, before the understanding is so mature as to form a correct judgment of actions according to the established principles of moral law.

The third series of actions is that of self-government, under a sense of responsibility, not merely to parents and tutors, but to God, the moral law-giver.

What your committee view as the second period of action—that is, action from imitation, is, the period for the operation of infant schools. This period in its duration is not more than four or five years. From the age of two to seven years, infants learn much. They learn to speak a language with considerable facility and purity; they learn to read; to recite by memory many of the first principles of religion and science, as well as many facts in natural and civil history;—the affections also may be improved, and moral habits formed. All these may be of great importance in after-life; yet they are all the fruits of imitation and memory; the understanding having very little to do in any of these degrees of improvement. To illustrate our meaning:—an infant says and does, and believes as he is told; and in most cases, you cannot cultivate intellect so that he can comprehend the reason why it must believe or do, or say this or that. You can teach an infant to repeat the Lord's Prayer, or the Ten Commandments, and this treasure in his mind may be inestimable to him in after-life: but it will be long before he can understand the nature or duty of prayer, or the nature, purity, sublimity and extent of the moral law. You may teach a child to say that multiplication is a short method of performing many additions, but it will not be easy to cultivate his intellect so as to make him understand it. It is not difficult to teach a child to point out many places on a globe or map, but it is by the improvement of riper years that he can have an intellectual view of those places, when he reads history, or the news of the day, as they stand related to other places on the earth. You may show an infant a globe, and turn it over, till he can say the earth

is round, and turns over once every day; and yet he will have the idea that the earth stands still, that the sun, moon and stars move, and that he himself stands in the centre of an extended plain, bounded by the lower edge of the sky.

Your committee have therefore come to the conclusion, that "infant schools ought to be constituted rather with a reference to moral than intellectual culture,"—namely, the formation of tempers and practices amiable and useful by example more than precept. But infants are not irrational animals; they have intellect which ought not to be forgotten nor neglected. There are many things which fall within the scope of their powers, and can be so explained as to be both intelligible and delightful. The memory and understanding are both improvable, and ought to be cultivated together as far as practicable; but precocity in children is undesirable. It is very much in mind as in matter,—that which arrives at maturity by the slowest growth, is generally most durable. The great care of parents and teachers should be to keep the child growing "in wisdom and in stature, and in favor with God and man;" but not by any process which would produce premature ripeness. Your committee would close this report by the expression of an opinion, that infant schools have greatly failed, and fallen into desuetude, by the expectation of accomplishing too much by them. If all parents were competent to teach, and had time to attend to the instruction of their own children, infant schools would be needless. But this not being the case, it is matter of moment for competent instructers to be employed, under whose care, kindness, piety and good sense, infants may be kept out of the way of harm, and trained in the way of good, as soon as they are taken from the mother's breast. How much evil might be prevented and good promoted, by putting children daily in an infant school, instead of giving them to the care of ignorant and sometimes vicious servants, in the streets or in the kitchen! The value of infant schools, when properly conducted, cannot be estimated in dollars and cents. But let none turn away in disgust, because they cannot turn infants into men and women before they are seven years old. At this age, children should be simply prepared for advancement to institutions better adapted to "*intellectual culture.*"

THE IMPORTANCE OF MORAL EDUCATION KEEPING PACE WITH THE PROGRESS OF THE MECHANIC ARTS."

BY REV. BENJAMIN HUNTOON.

We live in an age of remarkable features, and of uncommon promises. Events are transpiring under our notice, which will leave a broad and deep impression upon the tablets of future history. Their intrinsic importance, their effects upon coming generations, their consequences upon the happiness of man, throughout all his scattered habitations, Time, the great regulator of human affairs, alone can disclose. A new drama of splendid acts, and shifting gorgeous scenes, is exciting a deep interest, and attracting universal admiration, on the political theatre of Europe. Sceptres are changing hands, and crowns are exchanging heads in all the quiet majesty and silent magnificence of this intellectual era of the world. There is something more sublime, of better moral grandeur in these powerful spectacles of modern revolution, in the triumphs of law, in the majestic sway of public opinion, than in the proudest feats of arms, and most sanguinary exploits of ancient heroes. There is read in them a lesson of gratulation and hope,—of strong hope for futurity. They speak volumes of encouragement. They are monuments to the advancement of freedom and civilization. They are the harbingers of brighter scenes and times to come. We gaze upon them with emotions of exultation and astonishment. They are testimonies to progress already made, to victories already achieved over the retiring hosts of ignorance and despotism. In them, we may, by the eye of faith, discover the embryo seeds and elements of the better inheritance of the world. But we look not upon the brightening aspect of older governments, and foreign nations, to witness the most cheering manifestations, and most hopeful indications of our age. These are to be sought at home;—in our free institutions,—in our common language,—in our extensive territory,—in our public schools,—and in all the peculiarities of our situation and privileges, which distinguish us so favorably among the nations of the earth. Any of these would furnish ample topics of remark and illustration. Upon most of them I may not indulge myself even by a single glance;—some of them have been already discussed, here and elsewhere, in a manner in which I could only follow in very unequal footsteps. I shall therefore, as most becoming the occasion, and consonant to the objects of this respectable and praiseworthy institution, confine myself to a few observations upon

some of the prominent features of our age and country, which are closely connected with the cause of education; which will continue to have a strong influence, for good or for evil, upon the character, the prospects, and the attainments of the rising generation. This will furnish subjects for admonition and encouragement—for sober reflection and animating confidence.

Education is a subject which never grows old. It is the cotemporary of every age and generation. It offers its guiding light to every new adventurer upon the arena of life and action. Improvement is the great law of existence, and the improvement of the world is secured by that order of Providence which sweeps successive generations away to the grave. As each generation passes off, some of its prejudices, errors and sins are buried with it—while its improvement remains, and is preserved in the great treasuries of human mind and hearts.

Death is the great reformer; it is continually removing those obstacles which prevent the world from advancing. There was a time when the wickedness of man was great, and God removed it by a sudden and universal flood. And he is now doing the same thing, not suddenly, but in the daily order of nature; all are carried away as with a flood; and sure it is easier to direct the young mind than to reform the old; since those evil habits, which become so strong in fifty years, would become invincible in five hundred, it is well that one generation passeth away, and another cometh. Without this succession, there would be no improvement,—no advance,—no hope of the race of man. Without this, the world would be like a vast forest with all its leaves fallen, and all its branches dry. The dying lessons of the wise, and the deeply cherished instructions of the departed, are not lost to the living. The effect of their example, the eloquence of their virtues, survive them, and prove a rich inheritance to their posterity. This is one method of providential education, and one which is often overlooked, though of salutary influence; for it commands attention, and imparts instruction, which even the thoughtless cannot forget. Were it not for this succession in the dwellers upon earth, there could be no such relations of life as now give life its charm.

The relation of parent and child, and many others, which now give room for the best discipline of the human heart, and the best displays of human virtue could not exist without it. Also, the beautiful contrast between the young and hoary head, would be unknown. The happy influence which age exerts on childhood would be lost; and the power which spreads its controlling beneficent authority over the future, from the remembrance of the past, would cease its exertion. But by the appointments of Providence, ever watchful for our moral good, the memories and the warnings of experience, become monitors of wisdom in the great school of Time. It is thus that education is immortal, and leaving the life-

less remains of the dead, continues its benignant empire among the living. It can, therefore, never become an exhausted topic. It has always some new truth to teach, or some new duty to enforce, some error to withstand, or some excellence to recommend. But I must check my excursive wanderings in the great universal field,—the education of the world.

It is the office of education among ourselves that demands our especial regard. It is to our own dangers, to our own wants, that we should direct our immediate attention. There are peculiarities in the features of our times and of our country, that should receive the concentrated interest, and the collected wisdom of all the friends of freedom and humanity, to understand, and convert them to their legitimate uses—the benefit of the individual, and the progress of society. In this great work, this national education, every man, every public teacher, every influential citizen, has a responsibility—a serious and solemn responsibility. He contributes by the mere expression of his thoughts, or by his silent acquiescence, to the upholding of present evils, or to the process by which they may be corrected, and rendered subservient to the public good.

One feature of our times, closely and inseparably connected with the present condition and prospects of our country, is an absorbing devotion to an earthly and material philosophy. The whole energy of American mind seems to be intensely occupied with physical mechanical agencies. During the last twenty years, there has been a new development in the active energies, and inventive, I had almost said the creative, powers of man. The most astonishing results of mechanical ingenuity every where meet the eye. Go where we will, we are every day surprised with some new mechanical improvements, some new contrivances of inventive skill, which are to multiply the powers of human labor, change the face of the country, annihilate time and space, unite in social neighborhood distant regions, and make the elements toil in the service of humanity. These triumphs of physical science and mechanic arts over matter, are giving new impulse and importance to agriculture, manufactures, and commerce, increasing the amount of all the products of human industry in an indefinable and incalculable ratio. Far be it from me to speak lightly of efforts to advance physical science and mechanic arts, and especially their application to the practical purposes of life. The notion, that the invention and application of machinery to do the work of human sinews, are connected with the distress, or tend to the degradation of the laboring classes, is the result of a want of knowledge devoutly to be deprecated. Could all the labor-saving machinery of the world, be, by one stroke of a giant arm annihilated, no tongue could tell the results,—the tremendous results of misery that would instantly be realized. The hostility to machinery, to be consistent, must be universal. Each class of workmen has the same

right; and if the agriculturalist be justified in destroying the mowing or threshing machine, the weaver has a right to destroy the power loom, the printer's pressman would be right in destroying the steam press, the waterman would be right in dismantling the steam vessel, and so, throughout the whole compass of society, we should be thrown back into a state of privation, helplessness, and barbarism. The invention of machinery is as the multiplication of human thought and human power.

It is one of the glorious prerogatives of reason, that it controls blind force, and renders the most powerful agency of nature subservient to the comfort and use of man. It is not this practical skill, in the adaptation of the physical sciences to the arts of life, that is to be deprecated as dangerous to the best hopes of man. But a tendency to direct the attention almost exclusively to the operation of mechanical laws, to seek chiefly an outward tangible prosperity, to regard the conquests, which mind achieves over matter as its best, and noblest triumphs, while the moral and religious element of our nature, its undying energies and affections are in comparison overlooked; a tendency nourished by the growth of wealth, and a state of society in a high degree artificial, may well be viewed with apprehension and alarm. This is a danger to which I apprehend we are peculiarly exposed. It is a lamentable fact, that moral education has not kept pace with the cultivation of the physical sciences. Much more has been achieved for man's outward convenience, than for the development and strength of his moral affections and principles. The signal success, which has followed the enterprizes in the mechanic arts; and the ample rewards both of fortune and fame attendant upon that success, have had a powerful influence upon all classes of the community. It is felt in every department of society, it pervades all ranks and conditions. In this ceaseless struggle and absorbing thirst for wealth, which is thus generated by success, the mind, except as to the particular objects and interests under consideration, is left unemployed. Many of the powers of the human soul, many of its most grand, and pure, and noble faculties become altogether inert. The moral nature is suffered to lie waste, where it most deserves for its own sake, and for the results it would produce, to be cultivated and cherished, until it should exhibit that sublime excellence for which it was originally designed by its Creator. I am aware, it may be contended, that, by this very constant struggle and ceaseless competition, many of the intellectual faculties are aroused, stimulated, and quickened, which it is one end of education to accomplish. It contributes to acuteness of perception, shrewdness, prompt and piercing insight into the different bearings of events upon men's concerns and interests, that activity of mind, that seems to pounce upon a conclusion at once, and seizes with avidity what

intellect not disciplined and sharpened in such a school, would be long and slow in appreciating. It brings the active forces of the soul into play, with a vividness, and energy, with which those unaccustomed to the strife and collision of interest and emulation, can have no conception. And this with many is regarded as the great object of education; not merely in our common schools, but in our colleges, and higher seminaries of learning. The value of every acquisition is estimated by the account to which it may be turned for the accumulation of wealth. Learning is sought as an instrument of worldly gain. A public education is coveted, as conferring upon its possessor, the power of converting all the elements of nature and society to his own selfish ends, to gratify the desire of gain, or pamper the pride of opulence. The effect of this sordid spirit is to undervalue solid erudition, and lower the standard of classical literature in our country. High scholarship is a prize of no sudden attainment, and when attained it slowly receives public favor; and still more slowly reaches the certainty of wealth. The honors of the world rarely cluster around it, and it cherishes with most enthusiasm those habits and feelings, which the active, bustling pursuits of life necessarily impair, if they do not wholly extinguish. Instances of extraordinary affluence by mere scholarship are more rare than by adroitness in the physical sciences. It is not then to be wondered at, that the prudence of some minds, and the ambition of others, should shrink from labors, which demand days and nights of hard study, and hold out rewards, which are distant, or pleasures which are for the most part purely intellectual. This haste to be suddenly rich, this pernicious idolatry of wealth, intoxicates the young, and at an early period of life, before their minds are sufficiently strengthened by discipline, and matured by experience, urges them into the various fields of worldly competition, and invites them to become not only actors, but leaders in the most difficult and responsible trusts of life. The period of education is shortened, and that of action precipitated; the time of preparation is lessened, that, that of labor may begin; our daughters are taken from school before they have gained any adequate discipline of the intellect, or established a taste for profitable reading—our sons are taken from their books at an early age, and pressed into business, which allows them no time for further study, and they arrive to manhood, wealth, affluence, respectable connections, perhaps a leading place in society, with nothing more than a school boy's learning, and without the tastes and qualifications which should adorn their station, or if they pass through the course of education at our colleges, it is still such a course as brings them early into the professions, which they regard as the mere stepping stones to wealth, the efficient levers of self-exaltation.

Instead of devoting their education to the all-important purposes

of promoting the moral elevation of society, and the intellectual improvement of their country, instead of reflecting back upon the community the light which its institutions have poured upon their heads, instead of identifying themselves with their fellow-creatures, and wielding the influence, which their position gives them, to extend the benefits of education, to rescue the less favored classes from the combined evils of ignorance and vice, and to encourage among all a taste for the pleasures of knowledge, and a love and approbation of the true, the beautiful and the good—they close their books, enter the field of competition, steel their hearts in the panoply of selfishness, hardiness, and isolation of their own interests, plunge into the bustle of active pursuits, and strive to be foremost in the race, and by the assistance of the wings of Minerva, hope to out-run all others in the career of wealth and ambition. There are honorable exceptions to this wretched idolatry to Mammon, among the graduates from our higher seats of learning. But, we may borrow an exclamation from the lips of the Saviour of the world, upon the ingratitude of those who had received especial favor from his miraculous powers, "were there not *ten* healed, but where are the *nine?*" The times in which we live, the tendency of the age, and the wants of our country, call upon our schools, colleges and seminaries of learning, to give us a generation of scholars, to fill the high places of society, who are aware of their responsibility, who shall not be so entirely absorbed in their own selfish interests, as to allow them no leisure to devote a portion of their care and thought to the general good, not merely content in furnishing inventions of physical convenience, by which wealth is multiplied, trade facilitated, and cities adorned. In regard to these, neglect is little to be apprehended, because they lie in the very path of men, and are palpably instrumental in the growth of population, wealth and luxury. But who shall look deeper into the great wants of man's moral nature, the mysteries of his inner being, and provide for the growth, the gratification, and improvement of those faculties, which transcend the limits of the material, and stretch out to the "immense and infinite?" Who shall regard the minds and characters of men, as of chief concern, and therefore strive anxiously, and vigorously, to enlarge the means of education and virtue, watch over the schools, encourage the institutions of philanthropy, and labor for whatever advances society by advancing the greatest good of its individual members, viewed in their whole natures—intellectual, moral, and religious, as well as physical and temporal, in their relation to God and their fellow-creatures, to time and eternity. These great objects of education seem to me, to be dimly apprehended by the vast majority of parents and teachers. We boast of our free schools, we point to our "brick edifices," as the pride

and ornament of our city. And so they are. The surest marks of an elevated and enlightened people, are seen in those institutions, which are consecrated to the work of calling forth the intellect, the imagination, the conscience, the pure affections, the moral energy of the rich and poor, throughout the whole community; in making provision, that the rising generation, the representatives to us of future generations, may be trained to know their rights, their duties, and their interests. How contemptible is the show of wealth, the splendid, gaudy trappings of luxury, in comparison with those moral nurseries, those republican institutions, those temples of freedom, whose sanctifying light shall circulate through all classes, and spread its rich life-cheering effulgence over all the conditions of social life. But the work is but commenced when the system is adopted and the buildings erected. The great object to be gained is to secure the aid, the ministration of able and accomplished teachers. Until this step is taken, no important progress can be made; without competent, judicious instructers, a school is but a name. Every "College of Teachers," whose object is to elevate the profession of teaching, will be a fountain of living waters, sending forth streams to refresh present and future ages. One of the surest signs of the regeneration of society, will be the elevation of the art of teaching to the highest rank in the community. To teach whether by word or action is the highest function on earth. And when the people shall learn, that its greatest benefactors and most important members are men devoted to the liberal instruction of all its classes, to the work of raising to life its buried intellect, they will have opened to themselves the path of true glory.

Onward, is the watch-word of the times; and it should be applied to the "elevation of teaching," to the advancement of education, as well as to other great national interests. Onward the nation is going with astonishing rapidity, in population and wealth, in civilization and refinement, and consequently in the means of promoting any object which shall seem desirable. It is unspeakably desirable that this wonderful external progress should be accompanied by a corresponding progress in moral education, enlightened well-principled religious sentiment, so that when we shall equal the older nations in wealth, and exceed them in numbers, we may not be mortified by inferiority of character, virtue and goodness. We must not accustom ourselves to think, that our glory is secured when our national treasury is overflowing, or our "experiments" of multiplying gold are successful. We must be ambitious to obtain for ourselves, and for our country, some higher distinction than that of carnal, unsanctified, Carthagenian prosperity. What constitutes national glory? What is the renown we should most covet for our now great and flourishing republic? Not that of surpassing other nations in extent of territory, physical

improvements, and overgrown wealth. Many communities have risen and perished, and left no memorial but traditionary fame of affluence, or crumbling monuments of mechanical skill and gigantic physical power. The glory of our country is, that it contains a *people* eminent for moral and intellectual wealth; that it may be the home of the free, the intelligent, the virtuous; that here human nature may exhibit not a few rare specimens of superior excellence, standing out from a surrounding mass of ignorance and depravity, but an entire nation, well educated in all that is essential to form and elevate the individual man, and rear him up a pillar in the great and harmonious fabric of society. This can be accomplished only by seeing to it, that the progress of mind and morals does not lag tardily behind the growth of outward prosperity. This it will do, as inevitably as effects correspond with causes, unless our youth are trained in a supreme regard to the highest objects of man; and sedulously cultivate in themselves, the love—the unquenchable love of moral excellence. Let them be taught to take counsel of their moral natures, instead of their imaginations and their dreams of gold; let them learn to listen to the spirit's voice within, which they cannot fail sometimes to hear, however overborne by the noise of the world and the tumult of earthly desires; let them set their own mark high, and press steadily forward to reach it. They should be taught to understand that the true greatness of a people, the true happiness of life, does not consist in external prosperity; that it can never be secured without knowledge and virtue. Let those who have had the benefit of education especially feel that to them is committed a most solemn charge in this respect. They are constituted by Providence, guardians of this portion of the public weal. They are made watchmen over the moral and intellectual interests of the rising generation. They are to be overseers of the instruction of the land, and in no small part its educators and guides. Let them know that they descend from their lofty position, when they forsake this honorable vocation, and go out from the temple of science, and the halls of instruction, to join the throng that is toiling for mere wealth or power. They are not wanted in the counting-room, or in the market-place. There are enough without them to do the active work, and carry on the commerce of the world, and fill the offices of State. But they are wanted in the seats of education. More teachers in all departments—more sober, enlightened, judicious educators of the people, alike in the humbler schools, and in higher seminaries of science, morals, and religion, are pressingly needed, and he does more service as a patriot, who puts his books in a knapsack, and walks away to some frontier settlement, and lays the foundation of a solid education in that rising village, than he who by adventure or speculation becomes the nabob of a

city. A thousand men have the education and talent for the latter, for one that is fitted for the former, or has the character or virtue requisite to accomplish it. There is no ground to fear, lest the Exchange and the Senate house be deserted, but there is fear lest the house of God be forsaken and the institutions of religion cast away; lest the generation that are rapidly filling up our extensive borders, should spread their tents on the hill-sides and in the wide valleys without the Tabernacle of the Lord among the tribes; lest outward prosperity, worldly mindedness and earthliness should possess and deprave the goodly inheritance of our posterity.

If the time ever arrive, when our chief energies as a people, shall be directed to the outward and the perishing, to the means of promoting mere physical comfort; if the sacred fire be permitted to go out on the altar; if what God has given us as spirit, be regarded as a dead letter; if instead of regarding religion as a precious reality, we are satisfied to treat it with a cold and ceremonious respect, as simply a venerable tradition; if now, when the wilderness has been converted into a garden, and goodly edifices have arisen, and poverty has been exchanged for affluence, our hearts become elated, and in a spirit of pride and self-adulation, we begin to say within ourselves, our own power and mights have gotten us this prosperity and this wealth, to do with it according to our heart's desire, thus leading the life of practical Atheists; if this time, which, heaven in mercy forbid, shall ever arrive, our doom is fixed, our pleasant places shall become as frightful wastes and a moral desolation, tenfold more hideous than nature's solitude, will spread over the land; in vain the fields will bloom; in vain the seasons smile; in vain the earth pour plenty into our laps; and our commerce whiten every sea; a plague-spot will be on the soul; and every joy will be tainted; and every hope will expire. We may for a season enjoy an over-grown and bloated prosperity, but the fabric will soon totter on its sandy foundation, and we shall be buried beneath the ruins of our own greatness. Let every friend to his country, every patriot, every philanthropist, every christian come to the rescue, and resolve to prevent the evil before it be too late. We put it to the conscience of every man, of every woman, and every child, if they will not do their part. It may seem little that an humble individual can do; but let each one think that he will be criminal if he withhold that little. Let him know, that if he do it in simplicity and faith, it will be far more than he imagines. There is no infallible sign that the world is to be dispaired of, until individual men, think that there is nothing for them to do for its purity and salvation.

THE INDUCEMENTS TO ACCEPT TEACHING AS A LIFE PROFESSION*.

BY MRS. JULIA DUMONT.

Among the many recent changes in public opinion, which are operating in the diffusion of knowledge, there is none perhaps greater than that, which has taken place in the long established, but unjust estimate of elementary teaching. The ban of degradation, laid upon it for centuries, is we trust forever removed, and the contemned school-master may at last boast his vocation, as among the better callings of men. Great as is the change, however, there is still much more to be effected. The long night of prejudice has passed, but its lingering mists require the full flood tide of the new day for their final dispersion. The exertions of a noble few, who have given to the cause all the energies of gigantic talent, have elevated the office of teacher to a standard of respectability, but its vital importance as connected with, or rather involving *all* that is dear or holy to us as a nation, is but *beginning* to be felt. The high grade of talent, or the course of preparation, necessary to the fulfilment of its duties, however universally conceded by those who have weighed the subject, is far from being generally appreciated. The consequence of this is, that the rate of compensation is almost uniformly disproportioned to the high requisitions of the office, a fact that operates with a strongly counteracting influence upon the advancement of our brightening day. Selfish interest (alas for the acknowledgment), is the governing principle of human action. Educated and talented men are little likely to be drawn to a service, whose emoluments are less than those which such qualifications must secure to them in some other line. Time will remedy this evil—in some of our more enlightened communites a reform is already effected. A regenerating spirit has gone forth. The foundation for a different order of things is already laid deep, and broad throughout the land, and from the glorious superstructure, the streams of knowledge will be eventually poured like the pervading sun-beam, "a wealth and a joy to all." But so great a work must progress slowly, and if pecuniary reward is to be the only motive of action among our gifted ones, it will be long before the beams of that intellectual day, whose dawn we have so rapturously hailed, will reach the log cabin of the wilderness. The morning of life—the season of

* Read by the Secretary of the College of Teachers.

improvement—will pass away to thousands without its benefit. Throngs of immortal beings will pass from childhood to manhood, and plunge into the highway of life without the baptism of knowledge, to preserve them from its dark places. But we trust better things. There are considerations connected with the office of instruction, which under all its existing disadvantages, if properly weighed, would still render it, to warm and generous spirits, a profession of choice. True it is no stepping stone, like some of the liberal professions, to places of power and rule; it offers no inducements to the restless spirits of adventurous enterprize; yet assuredly it is a path upon which a soul of the noblest impulses will find abundant labor to task it worthily. *Such* indeed, should *alone* assume the vocation. It is only to natures full of enthusiasm that its highest guerdons are extended. Even to hearts of ambition—souls throbbing with the love of glory,—it opens a career of promise. There is an ambition which has for its object the homage of hearts; a glory which has upon its green leaves no stain of blood or of corruption; and this homage—this pure and virtuous renown *may be* the certain meed of the professional teacher. Cold indeed, must be his soul or strangely unfortunate *his* manner in unconscious repulsiveness, who has given years to the instruction of youth, and has not sent forth into the world a multitude of hearts to hold him in their folds with a fond and grateful and endearing affection.

The teacher's office has been called an ungrateful one—Ungrateful!—an office that brings him into immediate and continued contact with hearts in all their freshness—hearts whose young and luxuriant tendrils are putting forth spontaneously, and turning to whatever object will afford them encouragement or support, to wind around it forever! And is this certainty of holding such an interest in the bank of human affection—is this nothing? Is it *little?* Is all the lucre that has been accumulated by other professions an equivalent for it? And as for glory—the veteran teacher, who as youth after youth goes forth from his care to the strife of life, can say to his soul, I have girded up his spirit with strong and correct principles—I have kindled in his mind undying light—I have subdued his passions—I have strengthened his better impulses, and his higher faculties, and have finally pointed him to Heaven as the end of all his aspirations. Surely such a teacher is not without his glory. What though it sheds around his placid brow, a less glaring light than which burns on the hero's or the statesman's! it is yet clear and steadfast, and its flame points heavenward. Apart from all this, the deep interest, with which the mere improvement is fraught, is itself no inconsiderable reward. We are aware how strongly this assertion is negatived by general opinion. We well know how often the imputed pleasure of "teaching the young idea how to shoot," is scouted by

those, who are engaged in the nominal task. To them we make no appeal. There are hearts to which all the varied interests—the touching power of the moral and mental world, are as the glories of the natural, to a sealed vision, and with them it were idle to attempt conviction. But *wo* for the precious flocks, whose lessons of instruction are doled out by such as these. We have already suggested, and again we venture the remark, that he who bears in his character no portion of *enthusiasm*, should, by no means, assume the office of instruction. We mean not by this term the effervescence of an excitable temperament, but the welling overflow of a rich nature, whose fountains are stirred by all that is pure, or lovely or elevated in the whole range of created things.

Such an enthusiasm is necessary as an impelling principle to that ceaseless and untiring action, which is required in the task of instruction. It is a subtle and energizing influence, that will infuse itself into the tamest spirit, with which it is brought in contact. He, and he *alone*, who feels the interests of the intellectual world, with all the fervor of a powerful nature, will be able to imbue them with that vivid coloring which will perforce arouse the young imagination. He alone can clothe the steeps of knowledge with greenness and beauty.

We are told that "there are no steps to those heights but rugged steps;" that there is no progress made along them but by stern, uncompromising, intense efforts. True! deeply, solemnly true, but such a teacher will cheer this labor. He will kindle and feed those fires that shall sustain the mounting spirit. He will mark and gather for his pupil, every little flower that may chance to peep from those terrible steeps; and trailing over them the drapery of his own rich feelings, he will veil and soften their ruggedness. And shall *he* find the labor of teaching, a monotonous drudgery? No matter what are the materials assigned him. He may enter the rudest, the humblest, the obscurest district, and gather around him its children; they may be few;—they may be particularly and altogether uncultured; but his eye will kindle as he glances over them with the remembrance of their high moral destination. The sacredness of the trust assigned him, presses upon his heart, and he looks upon these waiting lambs which are assembled around him for their mental food, with the feelings of the good shepherd.

Already has he selected some object of peculiar interest. Some smile of appealing innocence; some gleam of unlooked for intelligence has touched his heart or excited his fancy. Among this group there may be some germ of mind but awaiting the development of circumstances, that will hereafter give light to nations. What a stirring thought! and thus is he still led on. The interest so readily awakened, finds still new food for its support. Pro-

gressive beauty admits of no waning interest in the watchful observer. The rose bud of spring opens with every day some new fold of its flushed heart to the light. The chaos of materials with which he commenced his labors, is soon no longer a chaos. He has reduced it to order and harmony. The rude and uncultured flock assigned to his care is no longer rude or uncultured. The plants he has sown have sprung up around him, and the aroma and the loveliness are already upon his senses.

Thus employed, life to him, will pass on with its years marked somewhat as were the hours on the dial of Linnæus by the succession under his care of one opening flower, to another. Shut out by his vocation from the contentious arena of more troubled action, the freshness—I might almost say the juvenility of his own heart is wholly preserved. *His* path is among *green places*, not amid lava plains. It is said, that the breath of children by being constantly imbibed, has preserved the strength and freshness of youth to an extreme old age; and though this be a fable, yet it is unquestionably true, that a constant companionship with childhood has a strong tendency to preserve the youthfulness of feeling. In such an intercourse there is nothing of that fierce and feverish collision, which dries up the fountains of our nature. Instead of the sickening contemplation of the *base*, the *selfish* and the *degraded* —a study, that by infusing suspicion into all the currents of the heart, destroys their healthful flow forever, he, who spends his days amid the young and the pure, may *almost forget* that such things have an existence.

Meantime, while his affections are thus kept delightfully occupied, the teacher is daily, hourly, momently confirming and extending in himself that knowledge, which he is imparting to others. The intellect in its earlier range, however proud its sweep, yet all too soon finds a circle of mist and doubt bounding its progress. But as it returns again and again to the same direction, the boundary of clouds recedes like the visual horizon; and while its vision leads the upward flight of other minds, it pierces yet on, and on forever. A life then, thus spent, must necessarily lead to a distinguished intellectual eminence. It must do much towards that perfection of knowledge, which is the crown and the sceptre of earthly power. And shall it be said of him whose life has been thus devoted, that his reward is small? How many can be found among those, who have given the loftiest talents to the acquisition of wealth, or of a name, written upon the scroll of fame, to whom the sun of life shall go down so brightly calm,—so truly gloriously? He hath garnered up the treasures of mind and feeling by elevating the condition of others. He has graven no name upon the chart of chivalrous renown, but he has redeemed *many* from ignoble obscurity, and haply from the annals of crime. The attesting witnesses of his labors are scattered far and wide; but

they may be found among the good, the enlightened and the happy. Affection and reverence shall gather around his path, and it shall be said to him, *the Lord called thy name, a green Olive tree fair and of goodly fruit.*

VEVAY, October 2d, 1837.

GENTLEMEN—My extreme regret at having failed to redeem my promise of furnishing an Essay for your Annual Meeting on the 1st inst., prompts me even at this late hour to send you the accompanying hurried remarks as a testimonial at least, if too late for other purpose, of my deep interest in the cause.

During an absence from home of many weeks, from which I have but within a few days returned, my anxiety for my family drove my engagement (though a very pleasant one) entirely from my thought; and since my return, severe illness in my family has left me not a moment of leisure till the present.

Be pleased, gentlemen, to accept my thanks for the highly interesting School Papers with which I have through you been furnished; and suffer me to express my ardent wishes for the advancement of the cause in which you have so energetically engaged.

Yours respectfully,

JULIA L. DUMONT.

Committee of the College of Teachers.

REPORT,
ON THE COURSE OF INSTRUCTION IN THE COMMON SCHOOLS OF PRUSSIA AND WIRTEMBERG.

BY C. E. STOWE, D. D.,
PROFESSOR OF BIBLICAL LITERATURE, LANE SEMINARY.

The whole course comprises eight years, and includes children from the ages of six till fourteen; and it is divided into four parts, of two years each. It is a first principle that the children be well accommodated as to house and furniture. The school-room must be well constructed, the seats convenient, and the scholars made comfortable, and kept interested. The younger pupils are kept at school but four hours in the day—two in the morning and two in the evening, with a recess at the close of each hour. The older, six hours, broken by recesses as often as is necessary. Most of the school-houses have a bathing place, a garden, and a mechanics' shop attached to them to promote the cleanliness and health of the children, and to aid in mechanical and agricultural instruction. It will be seen by the schedule which follows, that a vast amount of instruction is given during these eight years—and lest it should seem that so many branches must confuse the young mind, and that they must necessarily be but partially taught, I will say in the outset, that the industry, skill, and energy of teachers regularly trained to their business, and depending entirely upon it; the modes of teaching; the habit of always finishing whatever is begun; the perfect method which is preserved; the entire punctuality and regularity of attendance on the part of the scholars; and other things of this kind, facilitate a rapidity and exactness of acquisition and discipline, which may well seem incredible to those who have never witnessed it.

The greatest care is taken that acquisition does not go beyond discipline: and that the taxation of mind be kept entirely and clearly within the constitutional capacity of mental and physical endurance. The studies must never weary, but always interest —the appetite for knowledge must never be cloyed, but be kept always sharp and eager. These purposes are greatly aided by the frequent interchange of topics, and by lively conversational exercises. Before the child is even permitted to learn his letters,

he is under conversational instruction, frequently for six months or a year; and then a single week is sufficient to introduce him into intelligible and accurate plain reading.

Every week is systematically divided, and every hour appropriated. The scheme for the week is written on a large sheet of paper, and fixed in a prominent part of the school-room, so that every scholar knows what his business will be for every hour in the week; and the plan thus marked out is rigidly followed. As a specimen I present the following study sheet given me by Dr. Diesterweg of Berlin, and which was the plan for his school when I visited it in September, 1836.

WEEKLY COURSE OF STUDY

IN THE TEACHERS' SEMINARY AND BOYS' SCHOOL UNDER THE CARE OF DR. DIESTERWEG, AT BERLIN, IN THE SUMMER TERM, 1836.

The Teachers' Seminary is divided into three classes, which are designated by the Roman numerals on the left hand of the columns, and the Boys' School into six, designated by the Arabic figures in the same column. The students in the Teachers' Seminary are employed as instructors in the Boys' School, under the inspection of their teachers. The capital letters at the right hand of the columns are the initials of the teachers who superintend the class in the particular branch mentioned. The whole number of instructors exclusive of the pupils in the teachers' department, is six.

HOURS.	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.
7 to 8	II. Arithmetic R. III. The'y of Music E. 1. Arthmetic G. 2.} 3.} Latin D. and R.	II. Religion B. III. Botany G. 1. Latin Q. 2.} 3.} Religion B.	II. Theo'y of Music E. III. Religion B. 1. Arithmetic G. 2.} 3.} Latin J. and R.	II. Botany G. III. Geometry S. 1. German R. 2.} 3.} Latin Q. and R.	II. Religion B. III. Arithmetic G. 1. Latin Q. 2.} 3.} Religion B.	II. Arithmetic R. III. Religion B. 1. Arithmetic G. 2.} 3.} Latin Q. and R.
8 to 9	II. Drawing F. III. Arithmetic G. 1. Latin Q. 2. History R. 3. Singing E. 4. Latin R. 5. Arithmetic S. 6. Religion D.	II. School keeping B. III. Botany G. 1. Religion B. 2. German R. 3. French B. 4. Religion S. 5.} 6.} Singing E. and D.	II. German B. III. Violin E. 1. Latin Q. 2. German R. 3. German B. 4. Latin R. 5. Religion G. 6. German S.	II. Botany G. III. Singing E. 1. Latin Q. 2. History R. 3. Arithmetic S. 4. Latin R. 5. Arithmetic S. 6. Religion D.	II. School keeping B. III. Singing E. 1. Religion B. 2. Geography G. 3. French B. 4. Religion S. 5.} 6.} Arithmetic S. and R.	II. German B. III. Singing B. 1. Latin Q. 2.} 3.} 4.} Arith. B. and S. 5. Religion G. 6. Arithmetic R.
9 to 10	II. Drawing F. III. Singing E. 1. German R. 2. French B. 3. Geography S. 4. German S. 5. German D. 6. Reading G.	II. Arithmetic R. III. German B. 1. French B. 2.} 3.} Arithmetic B. & S. 4. Singing E. 5. German D. 6. Reading G.	II. Singing E. III. History B. 1. German R. 2. French B. 3. Geography S. 4. German S. 5. German D. 6. Reading G. and S.	II. Arithmetic R. III. Geography B. 1. Singing E. 2. Arithmetic B. 3. Geography S. 4. German S. 5.} 6.} Reading D. and G.	II. Ornam'l Writing M. III. Religion B. 1. French B. 2. German R. 3.} 4.} Singing E. and S. 5. German D. 6. Reading G. and S.	II. Singing E. III. History B. 1. German R. 2. French B. 3. German B. 4. German S. 5.} 6.} Reading, D. and G.

10 to 11	II. Geometry	D.	II. School keeping	D.	II. Geography	B.	II. The'y of Arith'ic	D.	II. School keeping	D.	II. History	B.
	III. Drawing	F.	III. Violin	E.	III. Arithmetic	G.	III. Piano	S.	III. Ornam'l Writing	M.	III. Reading	D.
	1. Singing	E.	1. } Geometry G D & S		1. French	B.	1. Geography	G.	1. } Geometry G D & B.		1. Geography	G.
	2. Geography	G.	2. }		2. Singing	E.	2. } German R. and B.		2. }		2. Singing	E.
	3. German	B.	3. }		3. Writing	B.	3. }		3. }		3. } Writing, B. S. and R.	D.
	4. Reading	S.	4. }		4. Reading	S.	4. Arithmetic	S.	4. }		4. }	
	5. Writing	D.	5. Reading	D.	5. Arithmetic	S.	5. Writing	D.	5. Reading	D.	5. }	
	6. Arithmetic	R.	6. Arithmetic	R.	6. Reading	R.	6. German	S.	6. Writing	R.	6. }	
11 to 12	II. Nat'l Philoso'y	D.	II. Singing	C.	II. Violin	E.	II. Nat'l Philosophy	Q.	II. Singing	E.	II. } Reading	D.
	III. Drawing	F.	III. German	D.	III. Ornam'l Writ'g	M.	III. Arithmetic	G.	III. German	D.	III. }	
2 to 3	II. Violin	E.	II. Violin	E.	—	—	II.		II.		I. Drawing	F.
	III. Geometry	S.	III. Piano	S.	—	—	III. Violin	E.	III. Geometry	S.		
	1. French	B.	1. } Botany G. and R.		—	—	1. } Drawing F B S & D.		1. } Botany G. and R.			
	2. Reading	B.	2. }		—	—	2. }		2. }			
	3. } Arithmetic	S.	3. Writing	B.	—	—	3. }		3. Writing	B.		
	4. }		4. Arithmetic	S.	—	—	4. }		4. Reading	S.		
	5. Reading	D.	5. Writing	D.	—	—	5. }		5. } Singing E. and D.			
	6. Writing	R.	6. German	S.	—	—	6. }		6. }			
3 to 4	II.		II.		—	—	II.		II.		I. Drawing	F.
	III.		III. Geography	B.	—	—	III.		III. Geography	B.		
	1. History	R.	1. German	R.	—	—	1. } Drawing F B S & D.		1. History	R.		
	2. Writing	B.	2. Reading	B.	—	—	2. }		2. Writing	B.		
	3. French	B.	3. Reading	S.	—	—	3. }		3. Reading	S.		
	4. Writing	S.	4. Writing	S.	—	—	4. }		4. } Writing S. and D.			
	5. Writing	D.	5. Reading	D.	—	—	5. }		5. }			
	6. German	S.	6. Writing	S.	—	—	6. }		6. }			
4 to 6	I. Philosophy of Education	D.	—	—	—	—	I. Violin } I. Singing }	E.	I. Violin } I. Singing }	E.	I. Religion	B.

Through all the parts of the course there are frequent reviews and repetitions, that the impressions left on the mind may be distinct, lively, and permanent. The exercises of the day are always commenced and closed with a short prayer; and the bible and hymn book are the first volumes put into the pupils' hands, and these books they always retain and keep in constant use during the whole progress of their education.

The general outline of the eight years' course is nearly as follows:

I. *First part, of two years, including children from six to eight years old—four principal branches, namely:*

1. Logical Exercises, or oral teaching in the exercise of the powers of observation and expression, including religious instruction and the singing of hymns;
2. Elements of Reading;
3. Elements of Writing;
4. Elements of number, or Arithmetic.

II. *Second part, of two years, including children from eight to ten years old—seven principal branches, namely:*

1. Exercises in Reading;
2. Exercises in Writing;
3. Religious and Moral Instruction, in select Bible narratives;
4. Language, or Grammar;
5. Numbers, or Arithmetic;
6. Doctrine of space and form, or Geometry;
7. Singing by note, or elements of Music.

III. *Third part, of two years, including children from ten to twelve years old—eight principal branches, namely:*

1. Exercises in Reading and Elocution;
2. Exercises in Ornamental Writing, preparatory to drawing;
3. Religious Instruction in the connected Bible history;
4. Language, or Grammar, with parsing;
5. Real Instruction, or knowledge of nature and the external world, including the first elements of the sciences and the arts of life—of geography and history;
6. Arithmetic, continued through fractions and the rules of proportion;
7. Geometry—doctrine of magnitudes and measures;
8. Singing, and science of vocal and instrumental music.

IV. *Fourth part, of two years, including children from twelve to fourteen years old—six principal branches, namely:*

1. Religious Instruction in the religious observation of nature; the life and discourses of Jesus Christ; the history of the Christian religion, in connection with the cotemporary civil history; and the doctrines of christianity;
2. Knowledge of the world, and of mankind, including civil

society, elements of law, agriculture, mechanic arts, manufactures, etc.;

3. Language, and exercises in composition;

4. Application of arithmetic and the mathematics to the business of life, including surveying and civil engineering;

5. Elements of drawing;

6. Exercises in singing, and the science of music.

We subjoin a few specimens of the mode of teaching under several of the above divisions.

I. *First part, Children from six to eight years of age.*

1. Conversations between the teacher and pupils, intended to exercise the powers of observation and expression.

The teacher brings the children around him, and engages them in familiar conversation with himself. He generally addresses them altogether, and they all reply simultaneously; but whenever necessary, he addresses an individual, and requires the individual to answer alone. He first directs their attention to the different objects in the school-room, their position, form, color, size, materials of which they are made, etc., and requires precise and accurate descriptions. He then requires them to notice the various objects that meet their eye in the way to their respective homes; and a description of these objects and the circumstances under which they saw them will form the subject of the next morning's lesson. Then the house in which they live; the shop in which their father works; the garden in which they walk, etc., will be the subject of the successive lessons; and in this way for six months or a year, the children are taught to study *things*, to use their own powers of observation, and speak with readiness and accuracy, before books are put into their hands at all. A few specimens will make the nature and utility of this mode of teaching perfectly obvious.

In a school in Berlin, a boy has assigned him for a lesson, a description of the remarkable objects in certain directions from the school-house, which is situated in Little Cathedral street. He proceeds as follows: "When I come out of the school-house into Little Cathedral street and turn to the right, I soon pass on my left hand the Maria place, the Gymnasium and the Anklam gate. When I come out of Little Cathedral street, I see on my left hand the White Parade Place, and within that, at a little distance, the beautiful statue of Frederick the Great, King of Prussia. It is made of white marble, and stands on a pedestal of variegated marble, and is fenced in with an iron railing. From here, I have on my right a small place, which is a continuation of the Parade Place; and at the end of this, near the wall, I see St. Peter's Church, or the Wall street Church, as it is sometimes called.

This church has a green yard before it, planted with trees, which is called the Wall Church yard. St. Peter's Church is the oldest church in the city; it has a little round tower, which looks green, because it is mostly covered with copper, which is made green by exposure to the weather. When I go out of the school-house to the lower part of Little Cathedral street by the Coal market, through Shoe street and Carriage street, I come to the Castle. The Castle is a large building, with two small towers, and is built around a square yard, which is called the Castle yard. In the Castle there are two churches, and the King and his Ministers of State, and the judges of the Supreme Court, and the Consistory of the Church, hold their meetings there. From the Coal market I go through Shoe street to the Hay market, and adjoining this is the New market, which was formed after St. Nicholas' Church was burnt, which formerly stood in that place. Between the Hay market and the New Market is the City Hall, where the officers and magistrates of the city hold their meetings."

If a garden is given to a class for a lesson, they are asked the size of the garden, its shape, which they may draw on a slate with a pencil—whether there are trees in it—what the different parts of a tree are—what parts grow in the spring, and what parts decay in autumn, and what parts remain the same throughout the winter—whether any of the trees are fruit trees—what fruits they bear—when they ripen—how they look and taste—whether the fruit be wholesome or otherwise—whether it is prudent to eat much of it;—what plants and roots there are in the garden, and what use is made of them—what flowers there are, and how they look, etc. The teacher may then read them the description of the garden of Eden in the second chapter of Genesis—sing a hymn with them, the imagery of which is taken from the fruits and blossoms of a garden, and explain to them how kind and bountiful God is, who gives us such wholesome plants and fruits, and such beautiful flowers, for our nourishment and gratification.

The external heavens also make an interesting lesson. The sky—its appearance and color at different times; the clouds—their color, their varying form and movements; the sun—its rising and setting, its concealment by clouds, its warming the earth and giving it life and fertility, its great heat in summer, and the danger of being exposed to it unprotected; the moon—its appearance by night, full, gibbous, horned; its occasional absence from the heavens; the stars—their shining, difference among them, their number, distance from us, etc. In this connection the teacher may read to them the eighteenth and nineteenth psalms, and other passages of scripture of that kind, sing with them a hymn celebrating the glory of God in the creation, and enforce the moral bearing of such contemplations by appropriate remarks. A very common lesson is, the family and family duties—love to parents, love to

brothers and sisters—concluding with appropriate passages from scripture and singing a family hymn.

2d. Elements of Reading.

After a suitable time spent in the exercises above described, the children proceed to learn the elements of reading. The first step is to exercise the organs of sound, till they have perfect command of their vocal powers, and this, after the previous discipline in conversation and singing, is a task soon accomplished. They are then taught to utter distinctly all the vowel sounds. The characters or letters representing these sounds are then shown and described to them till the form and power of each are distinctly impressed upon their memories. The same process is then gone through in respect to diphthongs and consonants. Last of all, after having acquired a definite and distinct view of the different sounds, and of the forms of the letters which respectively represent these sounds, they are taught the names of these letters, with the distinct understanding that the *name* of a letter and the *power* of a letter, are two very different things.

They are now prepared to commence reading. The letters are printed in large form on square cards, the class stands up before a sort of rack, the teacher holds the cards in his hand, places one upon the rack, and a conversation of this kind passes between him and his pupils: What letter is that? H. He places another on the rack—What letter is that? A. I now put these two letters together, thus, (moving the cards close together), HA—What sound do these two letters signify? *Ha.* There is another letter—What letter is that? (putting it on the rack.) R. I now put this third letter to the other two, thus, HAR—What sound do the three letters make? *Har.* There is another letter—What is it? D. I join this letter to the other three, thus, HARD—What do they all make? *Hard.* Then he proceeds in the same way with the letters F-I-S-T; joins these four letters to the preceding four, HARD-FIST, and the pupils pronounce, *Hard-fist.* Then with the letters E and D, and joins these two to the preceding eight, and the pupils pronounce *Hard-fisted.* In this way they are taught to read words of any length—(for you may easily add to the above, N-E-S-S, and make *Hard-fistedness*)—the longest as easily as the shortest; and in fact they learn their letters; they learn to read words of one syllable and of several syllables, and to read in plain reading by the same process at the same moment. After having completed a sentence or several sentences, with the cards and rack, they then proceed to read the same words and sentences in their spelling books.

3. Elements of Writing.

The pupils are first taught the right position of the arms and body in writing, the proper method of holding the pen, etc.; and are exercised on these points till their habits are formed correctly.

The different marks used in writing are then exhibited to them, from the simple point or straight line, to the most complex figure. The variations of form and position which they are capable of assuming, and the different parts of which the complex figures are composed, are carefully described, and the student is taught to imitate them, beginning with the most simple, then the separate parts of the complex, then the joining of the several parts to a whole, with his pencil and slate. After having acquired facility in this exercise he is prepared to write with his ink and paper. The copy is written upon the black-board; the paper is laid before each member of the class, and each has his pen ready in his hand awaiting the word of his teacher. If the copy be the simple point, or line *ı*, the teacher repeats the syllable *one, one,* slowly at first, and with gradually increasing speed, and at each repetition of the sound the pupils write. In this way they learn to make the mark both correctly and rapidly. If the figure to be copied consist of two strokes, (thus *ı*,) the teacher pronounces *one, two, one, two,* slowly at first, and then rapidly as before; and the pupils make the first mark, and then the second, at the sound of each syllable as before. If the figure consist of three strokes, (thus, *ı*,) the teacher pronounces *one, two, three,* and the pupils write as before. So when they come to make letters—the letter *a* has five strokes, thus, *a*. When that is the copy, the teacher says deliberately, *one, two, three, four, five,* and at the sound of each syllable the different strokes composing the letter are made; the speed of utterance is gradually accelerated, till finally the *a* is made very quickly, and at the same time neatly. By this method of teaching, a plain, neat and quick hand is easily acquired.

4. Elements of Number, or Arithmetic.

In this branch of instruction I saw no improvements in the mode of teaching not already substantially introduced into the best schools of our own country. I need not, therefore, enter into any details respecting them—excepting so far as to say that the student is taught to demonstrate and perfectly to understand the reason and nature of every rule before he uses it.

(See Arithmetics, by Colburn, Ray, Miss Beecher and others.)

II. *Second Part—Children from eight to ten years of age.*

1. Exercises in Reading.

The object of these exercises in this part of the course, is to acquire the habit of reading with accuracy and readiness, with due regard to punctuation, and with reference to orthography. Sometimes the whole class read together, and sometimes an individual by himself, in order to accustom them to both modes of reading, and to secure the advantages of both. The sentence is first gone through with in the class, by distinctly spelling each word

as it occurs; then by pronouncing each word distinctly without spelling it; a third time, by pronouncing the words and mentioning the punctuation points as they occur. A fourth time, the sentence is read with the proper pauses indicated by the punctuation points, without mentioning them. Finally, the same sentence is read with particular attention to the intonations of the voice. Thus, one thing is taken at a time, and pupils must become thorough in each as it occurs, before they proceed to the next. One great benefit of the class reading together is, that each individual has the same amount of exercise as if he were the only one under instruction, his attention can never falter, and no part of the lesson escapes him. A skilful teacher once accustomed to this mode of reading can as easily detect any fault, mispronunciation, or a negligence, in any individual, as if that individual were reading alone.

The process is sometimes shortened, and the sentence read only three times, namely—"according to the words, according to the punctuation, according to the life."

2. Exercises in Writing.

The pupils proceed to write copies in joining hand, both large and small, the principles of teaching being essentially as described in the first part of the course. The great object here is, to obtain a neat, swift, business hand. Sometimes without a copy they write from the dictation of the teacher; and in most cases instruction in orthography and punctuation is combined with that in penmanship. They are also taught to make and mend their own pens, and in doing this to be economical of their quills.

3. Religious and moral instruction in select Bible narratives.

In this branch of teaching the methods are various, and the teacher adopts the method best adapted in his judgment, to the particular circumstances of his own school, or to the special objects which he may have in view with a particular class. Sometimes he calls the class around him and relates to them, in his own language, some of the simple narratives of the Bible, or reads it to them in the words of the Bible itself, or directs one of the children to read it aloud; and then follows a friendly, familiar conversation between him and the class; respecting the narrative, their little doubts are proposed and resolved, their questions put and answered, and the teacher unfolds the moral and religious instruction to be derived from the lesson, and illustrates it by appropriate quotations from the didactic and preceptive parts of the scripture. Sometimes he explains to the class a particular virtue or vice—a truth or a duty; and after having clearly shown what it is, he takes some Bible narrative which strongly illustrates the point in discussion, reads it to them, and directs their attention to it with special reference to the preceding narrative.

A specimen or two of these different methods will best show what they are.

(*a*) Read the narrative of the birth of Christ as given by Luke 2: 1-20. Observe, Christ was born for the salvation of men, so also for the salvation of children. Christ is the children's friend. Heaven rejoices in the good of men. Jesus, though so great and glorious, makes his appearance in a most humble condition. He is the teacher of the poor, as well as of the rich.

With these remarks compare other texts of the Bible:

"Jno. 3: 16. For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

"I. Jno. 4: 9. In this was manifested the love of God towards us; because God sent his only begotten Son into the world that we might live through him."

"Mark 10: 14, 15. But when Jesus saw it he was much displeased, and said unto them, suffer little children to come unto me, for of such is the kingdom of God: Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

And the lesson is concluded with singing a Christmas hymn.

Jesus feeds five thousand men: Jno. 6: 1-14.
God can bless a little so that it will do great good.
Economy suffers nothing to be lost—other texts Ps. 145: 15, 16.

"The eyes of all wait upon thee, and thou givest them their meat in due season."

"Thou openest thy hand and satisfieth the desire of every living thing." Matt. 6: 31-33.

Story of Cain and Abel. Gen. 4: 1-16.

Remarks.—Two men may do the same thing externally, and yet the merit of their acts be very different. God looks at the heart. Be careful not to cherish envy or ill will in the heart. You know not to what crimes they may lead you. Remorse and misery of the fratricide—other texts. Matt. 15: 19. Heb. 11: 4. I. Jno. 3: 12. Job, 34: 32.

"19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

"4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh."

"12. Not as Cain, *who* was of that wicked one, and slew his

brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Story of Jesus in the temple. Luke 2: 41-52:

Jesus in his childhood was very fond of learning—(he heard and asked questions;) God's word was his delight, he understood what he heard and read—(men were astonished at his understanding and answers.) He carefully obeyed his parents—(he went with them and was subject to them.) And as he grew up his good conduct endeared him to God and man.—other texts. Eph. 6: 1-4. Prov. 3: 1-4.

"1. Children obey your parents, in the Lord, for this is right.

"2. Honor thy father and thy mother, (which is the first commandment with promise:)

"3. That it may be well with thee, and thou mayest live long on the earth.

"4. And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

"1. My son, forget not my law; but let thine heart keep my commandments:

"2. For length of days, and long life, and peace, shall they add to thee.

"3. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:

"4. So shalt thou find favor and good understanding in the sight of God and man."

On the other mode of teaching, the teacher, for example, states the general truth, that God protects and rewards the good, and punishes the bad. In illustration of this he reads to them the narrative of Daniel in the lion's den, and the death which overtook his wicked accusers. Dan. 6. In illustration of the same truth, the escape of Peter and the miserable death of his persecutor, Herod, may be read. Acts 12.

The teacher may impress upon the mind of his class, that diligence, scrupulous fidelity and conscientious self-control, are the surest guarantees of success in life. And in illustration of the statement, read the narrative of Joseph's conduct in his master's house in Egypt, and in the prison, and in the results of it. Gen. 39. So, also, various incidents in the life of Jesus may be used to great advantage in illustrating different virtues.

It is recommended that the teacher employ, in his instructions, the translation of the Scripture in general use among the people; but that he occasionally take the original Scriptures and read to the children, in his own translation, and sometimes use simple translations from different authors, that children may early learn

to notice the diversities in different faithful translations, and see what they really amount to.

It is scarcely necessary to observe that a teacher who understands his business and is faithful to his trust, will scrupulously abstain from sectarian peculiarities, or from casting odium on the tenets of any of the Christian denominations. A man who has not magnanimity or enlargement of mind enough for this, is not fit to be employed as a teacher, even in the humblest branches of knowledge.

4. Language, or Grammar.

The knowledge of the native tongue; the ability to use it with correctness, facility and power, is justly regarded as one of the most important branches of common school instruction. It is the principal object of the *logical exercises*, or as they may be justly termed, *the exercises in thinking and speaking*, already described as the first subject of study in the first part of the course, before the child has begun to use his book at all.

In this second part of the course, grammar is taught directly and scientifically, yet by no means in a dry and technical manner. On the contrary, technical terms are carefully avoided, till the child has become familiar with the nature and use of the things designated by them, and he is able to use them as the names of ideas which have a definite existence in his mind, and not as awful sounds, dimly shadowing forth some mysteries of science into which he has no power to penetrate.

The first object is to illustrate the different parts of speech, such as the noun, the verb, the adjective, the adverb; and this is done by engaging the pupil in conversation and leading him to form sentences in which the particular part of speech to be learned shall be the most important word, and directing his attention to the nature and use of the word in the place where he uses it. For example, let us suppose the nature and use of the adverb is to be taught:—The teacher writes upon the black-board the words "here, there, near," etc. He then says, "children we are all together in this room—by which of the words on the black-board can you express this?" Children—"We are all *here*." Teacher—"Now look out of the window and see the church; what can you say of the church with the second word on the black-board?" Children—"the church is *there*." Teacher—"The distance between us and the church is not great; how will you express this by a word on the black-board?" Children—"The church is *near*." The fact that these different words express the same sort of relations is then explained, and accordingly that they belong to the same class, or are the same part of speech. The variations of these words are next explained. "Children, you say the church is near, but there is a shop between us and the church; what will you say of the shop?" Children—the shop is *nearer*." Teacher—"But there

a fence between us and the shop. Now when you think of the distance between us, the shop and the fence, what will you say of the fence?" Children—"The fence is *nearest*." So of other adverbs. "The lark sings *well*. Compare the singing of the lark with that of the canary bird. Compare the singing of the nightingale with that of the canary bird." After all the different sorts of adverbs and their variations have in this way been illustrated, and the pupils understand that all words of this kind are called *adverbs*, the definition of the adverb is given as it stands in the grammar, and the book is put into their hands to study the chapter on this topic. In this way the pupil understands what he is doing at every step of his progress, and his memory is never burdened with mere names to which he can attach no definite meaning.

The mode of teaching the subsequent branches is founded on the same general principles, and it may not be necessary to give particular examples.

5. Numbers, or Arithmetic.
6. Doctrine of space and form, or Geometry.
7th. Singing by note, or elements of Music.

The method of teaching music has already been successfully introduced into our own state, and whoever visits the schools of Messrs. Mason or Solomon, in Cincinnati, will have a much better idea of what it is than any description can give; nor will any one who visits these schools entertain a doubt that all children from six to ten years of age, who are capable of learning to read, are capable of learning to sing, and that this branch of instruction can be introduced into all our common schools with the greatest advantage, not only to the comfort and discipline of the pupils, but also to their progress in their other studies.

The students are taught from the black-board. The different sounds are represented by lines of different lengths, by letters, by figures, and by musical notes; and the pupils are thoroughly drilled on each successive principle before proceeding to the next.

III. *Third part of two years—Children from ten to twelve.*

1. Exercises in Reading and Elocution.

The object of these exercises in this part of the course is to accustom the pupils to read in a natural and impressive manner, so as to bring the full force of the sentiment on those to whom they read. They are examined in modulation, emphasis, and the various intonations, and they often read sentences from the black-board in which the various modulations are expressed by musical notes or curved lines.

The evils of drawling and monotone are prevented in the outset by the method of teaching, particularly the practice of the whole

class reading together and keeping time. Short and pithy sentences, particularly the book of Proverbs, are recommended as admirably adapted to exercises of this kind.

2. Ornamental Writing introductory to Drawing.

The various kinds of ornamental letters are here practiced upon, giving accuracy to the eye and steadiness to the hand, preparatory to skill in drawing, which comes into the next part of the course. The pupils also practice writing sentences and letters, with neatness, rapidity and correctness.

3. Religious instruction in the connected Bible history.

The design here is to give to the student a full and connected view of the whole Bible history. For this purpose large tables are made out and hung before the students. These tables are generally arranged in four columns; the first, containing the names of the distinguished men during a particular period of Bible history; the second, the dates; the third, a chronological register of events; and the fourth, the particular passages of the Bible where the history of these persons and events may be found. With these tables before the pupils, the teacher himself, in his own words, gives a brief conversational outline of the principal characters and events within a certain period, and then gives directions that the scriptural passages referred to, be carefully read. After this is done, the usual recitation and examination take place. Some of the more striking narratives, such as the finding of Moses on the banks of the Nile; Abraham offering his son; the journey of the wise men to do homage to Christ; the crucifixion; the conversion of Paul, etc., are committed to memory in the words of the Bible, and the recitation accompanied with the singing of a hymn alluding to these events. The moral instruction to be derived from each historical event is carefully impressed by the teacher. The teacher also gives them a brief view of the history between the termination of the Old and the commencement of the New Testament, that nothing may be wanting to a complete and systematic view of the whole ground. Thus the whole of the historical part of the Bible is studied thoroughly, and systematically, and practically, without the least sectarian bias, and without a moment being spent on a single idea that will not be of the highest use to the scholar during all his future life.

4. Language and Grammar.

There is here a continuation of the exercises in the preceding parts of the course, in a more scientific form, together with parsing of connected sentences, and writing from the dictation of the teacher, with reference to grammar, orthography and punctuation. The same principle alluded to before, of avoiding technical terms till the things represented by those terms are clearly perceived, is here carefully adhered to. A single specimen of the manner in which the modes and tenses of the verb are taught, may be suffi-

cient to illustrate my meaning. The teacher writes on the blackboard a simple sentence, as, "The scholars learn well;" and asks the class what sort of a sentence it is. They reply that it is a direct statement of a fact. (Teach.) Put it in the form of a command. (Class.) "Scholars, learn well." (Teach.) Put it in a question form. (Class) Do the scholars learn well? (Teach.) Of a wish. (Class) May the scholars learn well! (Teach.) Of an exclamation. (Class) How well the scholars learn! (Teach.) The conditional form. (Class) If the scholars learn well; or should the scholars learn well. (Teach.) Of ability. (Class) The scholars can learn well, etc., etc. They are taught that the direct statement is called the indicative mode of the verb; the command, the imperative mode; the conditional, the subjunctive mode; the wish, the potential mode, etc., etc.—and after this the book is put into their hands and they study the lesson as it stands. After this the different tenses of the several modes are taught in the same way.

5. Real instruction, or knowledge of nature and the external world, including the first elements of the natural sciences, the arts of life, geography and history. Instruction on this head is directed to the answering of the following questions, namely:

(*a*) What is man, as it respects his corporeal and intellectual nature?

Here comes anatomy and physiology, so far as the structure of the human body is concerned, and the functions of its several parts.

Also the simple elements of mental philosophy. In this connection appropriate texts of scripture are quoted, as Gen. 2 : 7. Ps. 139 : 13–16. An appropriate hymn is also sung.

"7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul."

"14. I will praise thee; for I am fearful *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

"15. My substance was not hid from thee, when I was made in secret *and* curiously wrought in the lowest parts of the earth.

"16. Thine eyes did see my substance, yet being unperfect; and in thy book all *my members* were written, *which* in continuance were fashioned, when *as yet there was* none of them."

(*b*) What does man need for the preservation and cheerful enjoyment of life, as it respects his body and mind? For his body he needs *food;* the different kinds of food and the mode of preparing them, are here brought to view; the unwholesomeness

of some kinds of food; injuriousness of improper food; cooking; evils of gluttony. The different kinds of clothing and modes of preparing them; what sort of dress is necessary to health; folly and wickedness of vanity and extravagance. *Dwellings;* materials of which houses are constructed; mode of constructing them; different trades employed in their construction.

For the mind, man needs *society;* the family and its duties; the neighborhood and its duties. Intellectual, moral, and religious cultivation; the school and its duties; the church and its duties. For the body and mind both, he needs *security* of person and property; the government; the legislature; the courts, etc.

(*c*) Where and how do men find the means to supply their wants, and make themselves comfortable and happy in this life?

The vegetable, the mineral, and the animal kingdoms are here brought to view, for materials; together with agriculture and manufactures as the means of converting these materials to our use. Geography, with special reference to the productions of countries, and their civil, literary and religious institutions; towns, their organization and employments. Geography is sometimes taught by blank charts, to which the students are required to affix the names of the several countries, rivers, mountains, principal towns, etc., and then state the productions and institutions for which they are remarkable. Sometimes the names of countries, rivers, etc., are given, and the pupil is required to construct an outline chart of their localities.

In respect to all the above points, the native country is particularly studied, its capabilities, its productions, its laws, its institutions, its history, etc., are investigated, with especial reference to its ability of supplying the physical, social and moral wants of its inhabitants. Under this head the pupils are taught to appreciate their native country, to venerate and love its institutions, to understand what is necessary to their perfection, and to imbibe a spirit of pure and generous patriotism. It is scarcely necessary to add, that all the instruction under this fifth head, is confined to the fundamental and simplest principles of the several branches referred to.

6. Arithmetic continued through fractions and the rules of proportion.

7. Geometry, doctrines of magnitudes and measures.

8. Singing and science of local and instrumental music.

IV. *Fourth part of two years—Children from twelve to fourteen.*

1. Religious instruction, in the religious observation of nature, the life and discourses of Jesus Christ, the history of the christian

religion, in connection with the cotemporary civil history, and the principal doctrines of the christian system.

The first topic of instruction mentioned under this head is one of peculiar interest and utility. The pupils are taught to observe with care and system, the various powers and operations of nature and to consider them as so many illustrations of the wisdom, power, and goodness of the Creator, and at each lesson they are directed to some appropriate passage of the Bible, which they read and commit to memory; and thus the idea is continually impressed on them, that the God of nature, and the God of the Bible, are one and the same Being.

For example, as introductory to the whole study, the first chapter of Genesis, together with some other appropriate passage of scripture, as the 147th Psalm, or the 38th chapter of Job, may be read and committed to memory. The surface of the earth, as illustrating the power and wisdom of God, may be taken as a lesson. Then the varieties of surface, as mountains, valleys, oceans, and rivers, continents, and islands, the heighth of mountains, the breadth of oceans, the length of rivers, remarkable cataracts, extended caverns, volcanoes, tides, etc., may be taken into view, and the teacher may impress upon the class the greatness, power, and intelligence necessary for such a creation. The whole is fortified by the application of such a passage as Psalm 104: 1–13.

"1. Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty.

"2. Who coverest *thyself* with light as *with* a garment; who stretchest out the heavens like a curtain;

"3. Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind;

"4. Who maketh his angels spirits; his ministers a flaming fire:

"5. *Who* laid the foundation of the earth, *that* it should not be removed forever.

"6. Thou coveredst it with the deep as *with* a garment: the waters stood above the mountains.

"7. At thy rebuke they fled; at the voice of thy thunder they hasted away.

"8. They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

"9. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

"10. He sendeth the springs into the valleys, *which* run among the hills.

"11. They give drink to every beast of the field; the wild asses quench their thirst.

"12. By them shall the fowls of the heaven have their habitation, *which* sing among the branches.
"13. He watereth the hills from his chambers: the earth is satisfied with the fruit of thy works."

"24. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.
"25. *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.
"26. There go the ships; *there is* that leviathan, *whom* thou hast made to play therein.

The fruitfulness and beauty of the earth, as illustrating the wisdom and goodness of God, may serve as another lesson. Here may be exhibited the beauty and variety of the plants and flowers with which the earth is adorned—the manner of their growth and self-propagation, their utility to man and beast, their immense number and variety, their relations to each other as genera and species; trees and their varieties, their beauty and utility, their timber and their fruit; and, in connection with this lesson, Psalm 104: 14–34, may be committed to memory:

"14. He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth fruit out of the earth:
"15. And wine that maketh glad the heart of man, *and* oil to make *his* face to shine, and bread *which* strengtheneth man's heart.
"16. The trees of the Lord are full *of sap;* the cedars of Lebanon which he hath planted;
"17. Where the birds make their nests; as *for* the stork, the fir-trees *are* her house.
"18. The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.
"19. He appointeth the moon for seasons: the sun knoweth his going down.
"20. Thou makest darkness, and it is night: wherein all the beasts of the forests do creep *forth.*
"21. The young lions roar after their prey, and seek their meat from God.
"22. The sun ariseth, they gather themselves together, and lay them down in their dens.
"23. Man goeth forth to his work and to his labor until the evening."

"27. These wait all upon thee; that thou mayest give *them* their meat in due season.
"28. *That* thou givest them they gather; thou openest thine hand, they are filled with good.

"29. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust.

"30. Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.

"31. The glory of the Lord shall endure forever; the Lord shall rejoice in his works.

"32. He looketh on the earth, and it trembleth: he toucheth the hills and they smoke.

"33. I will sing unto the Lord as long as I live: I will sing praise unto my God while I have my being.

"34. My meditation of him shall be sweet: I will be glad in the Lord."

In like manner, the creation and nourishment, the habits and instincts of various animals may be contemplated in connection with Proverbs 6: 6–8; Psalm 104: 17–22; Proverbs 30: 24–31. Gen. 1: 20–24; Psalms 145: 15–16.

"6. Go to the ant, thou sluggard; consider her ways, and be wise.

"7. Which having no guide, overseer, or ruler,

"8. Provideth her meat in the summer, and gathereth her food in the harvest."

"24. There be four *things which* are little on the earth but they *are* exceeding wise:

"25. The ants *are* a people not strong, yet they prepare their meat in the summer.

"26. The conies are but a feeble folk, yet they make their houses in the rocks.

"27. The locusts have no king, yet they go forth all of them by bands;

"28. The spider taketh hold with her hands, and is in kings' palaces.

"29. There be three *things* which go well, yea, four are comely in going.

"30. A lion, *which is* strongest among beasts, and turneth not away for any;

"31. A greyhound; an he-goat also; and a king against whom *there is* no rising up."

"24. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

"25. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good."

"15. The eyes of all wait upon thee; and thou givest them their meat in due season.

"16. Thou openest thine hand, and satisfiest the desire of every living thing.

"17. The LORD *is* righteous in all his ways, and holy in all his works:"

The phenomena of light and color, the nature of the rainbow, etc., may make another interesting lesson, illustrating the unknown forms of beauty and glory which exist in the Divine Mind, and which He may yet develope in other and still more glorious worlds; in connection with Gen. 1, 3, 5, 9, 13, 14, and other passages of like kind.

So the properties of the air, wind, and storm, Job 28, 25—28, 33, 34, 35. Ps. 143, 3.

"33. Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

"34. Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

"35. Canst thou send lightnings, that they may go, and say unto thee, Here we *are!*

"36. Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

"37. Who can number the clouds in wisdom? or who can stay the bottles of heaven."

Then the heavens, the sun, moon, planets, fixed stars and comets, the whole science of astronomy, so far as it can be introduced with advantage into common schools, can be contemplated in the same way. The enlightening, elevating and purifying moral influence of such a scheme of instruction, carried through the whole system of nature, must be clearly obvious to every thinking mind, and its utility considered merely with reference to worldly good, is no less manifest.

The second topic of religious instruction is more exclusively scriptural. The life of Christ, and the history of the apostles, as given in the New Testament, as chronologically arranged, and tables formed as before. (III. 3.) The discourses of Christ are examined and explained in their chronological arrangement, and in the same way the discourses and epistles of the apostles. The history of christianity, in connection with the cotemporary civil history, is taught in a series of conversational lectures. To conclude the whole course of religious instruction, a summary of the christian doctrine is given in the form of some approved catechism.

2. Knowledge of the world and of mankind, including civil

society, constitutional law, agriculture, mechanic arts, manufactures, etc.

This is a continuation and completion in a more systematic form of the instruction commenced in III, 5. The course begins with the family, and the first object is to constrnct a habitation. The pupil tells what materials are necessary for this purpose, where they are to be found, how brought together and fitted into the various parts of the building. The house must now be furnished. The different articles of furniture and their uses are named in systematic order, the materials of which they are made, and the various trades employed in making them are enumerated. Then comes the gardens, its tools and products, and whatever else is necessary for the subsistence and physical comfort of a family. Then the family duties and virtues, parental and filial obligation and affection; rights of property, duties of neighborhoods; the civil relations of society; the religious relations of society; the state, the father-land, etc.; finally geography, history and travels. Books of travels are compiled expressly for the use of schools, and are found to be of the highest interest and utility.

3. Language and exercises in composition.

The object here is to give the pupils a perfect command of their native tongue, and ability to use it on all occasions with readiness and power. The first exercises are on simple questions, such as—"Why ought children to love and obey their parents"—or they are short descriptions of visible objects, such as a house, a room, a garden, etc. There are also exercises on the various forms of expressing the same idea, as, "The sun enlightens the earth." "The earth is enlightened by the sun." "The sun gives light to the earth." "The earth receives light from the sun." "The sun is the source of light to the earth." "The earth is enlightened by rays sent out from the sun," etc. There are exercises also of the same sort, or metaphors and other figures of speech—familiar letters are then written and short essays on themes such as may be furnished by texts from the book of Proverbs and other sentences of the kind; and thus gradual advancement is made to all the higher and graver modes of composition.

4. Application of arithmetic and mathematics to the business of life, including surveying, civil engineering, etc.

The utility of this branch of instruction and the mode of it, after what has already been said, are probably too obvious to need any further illustration.

5. Elements of Drawing.

For this the pupils have already been prepared by the exercises in ornamental writing in the previous part of the course. They have already acquired that accuracy of sight and steadiness of hand which are among the most essential requisites to drawing well. The first exercises are in drawing lines, and the most simple

I believe it can be done in the United States: if it can be done in Prussia, I know it can be done in Ohio. The people have but to say the word and provide the means, and the thing is accomplished; for the word of the people here is even more powerful than the word of the King there; and the means of the people here are altogether more abundant for such an object than the means of the sovereign there. Shall this object, then, so desirable in itself, so entirely practicable, so easily within our reach, fail of accomplishment? For the honor and welfare of our State, for the safety of our whole nation, I trust it will not fail; but that we shall soon witness in this commonwealth the introduction of a system of common school instruction, fully adequate to all the wants of our population.

OUTLINES

OF TRUE EDUCATION, AND OF THE NATIONAL SYSTEM.

BY WALTER SCOTT.

Teachers and legislators, vexed by the imperfections of our present schemes of education, and regarding them as utterly unworthy of the science, literature, and general improvement of the age, are now eagerly waiting for that system of popular instruction which shall stand upon an infallible basis. The Western Literary Institute, in the judgment of the lecturer, should, if possible, supply such a system. The College of Professional Teachers, should, if possible, meet the wishes of these philanthropists, and make a present to them of not a system, but of *the* system, the true national system.

Philosophy seems perplexed with the case; she appears to have arrived at her *ne plus ultra;* and, like one on the verge of a precipice overhanging the ocean, and watching the appearing of an expected vessel; she is beheld with her eye upon the future, as if some illustrious, some second Lord Bacon, had been promised the species for the accomplishment of this great good, and for bringing forth in all its magnificence that excellent scheme of education which shall consist of the union of all truth.

But philosophy has no promise on which to repose her hopes of such a personage; let philosophers, therefore, and philanthropists, and this college, and the patrons of good education, presume upon the manifestation of such a genius, not for a moment; let us ourselves attempt a beginning; and if we fail to sculpture out the whole pillar of true education with its base, and shaft and capital withal, let us at least have in preparation the block which those who shall come after us may mould to all "loveliness and perfection," in a system of state or national education.

All truth, all taste, all piety and virtue, are to be derived from true education; and man in all the grand features of his nature depends upon it for his perfection; its importance, therefore, has never been denied; though by few individual families, or nations has it ever been sufficiently attended to. It has become the privi-

lege and honor of this age, however, to cause it by books and orations, and lectures, and popular institutions to stand forth in bold relief upon the canvass of public thought, and to occupy a ground which shall make it ever to be seen, ever to be remembered, and never to be forgotton by the community.

The following definition will describe generally the lecturer's apprehension of true education. Education, in his judgment, consists in the importation of knowledge with a direct reference to the perfection of the scholar in duty and happiness.

The whole science is distinguished for five grand features, as follows:

1. The things of which the educational course is composed, or the matters taught by the master and learnt by the scholar.

2. The ideas of these things imported to the mind, and consisting of distinct classes.

3. The relation of these ideas to the intellect, and their effect upon it.

4. Their relation to the whole motive nature of man, and their influence upon it.

5. The results of this education as they appear in the character and real life of the pupil as a being related to material nature, to his own species, to society, and to God:

If now we divide education into two parts, and call the *first* the subjective and the *second* the objective branch; and assemble and marshal the things or affairs of the whole science under these two categories, then as constituting the subjective branch we shall have *things* and *ideas;* and for the matters of objective education we shall have intellectual and moral *results* as they appear in the physical, animal, moral, and mental relations of the scholar, or in his real life, or character:

We shall reduce what is to be spoken in the present lecture to two heads accordingly; and speak *first* of the matters of subjective education; and *second* of the objective branch; the former comprehending *things* and their *ideas*, the latter, the moral and intellectual *results* of those in the life of the scholar. The first will treat of what is to be taught; the second will inform us why it is to be taught.

First; then, we come to speak of things. This is a field of marvellous extent; and it would, at first sight, seem to bid defiance to every attempt to reduce its multitudinous and innumerable objects to any law of order or generalization, how copious soever it might appear. When we look upward to the heavenly azure we behold the most wonderful and fearful phenomena in the innumerable organized systems of flaming spheres which constitute created nature; when we look downward to the earth, our own planet, our cradle, and our sarcophagus, we see in the elements of things, in the animal, vegetable, and mineral kingdoms, and in

the properties, attributes, or qualities by which they are characterized, number and quantity, kind and character in a variety that defies computation. Here are men numerous as the stars of heaven, and cities too, and towns and villages, and villas, and family-mansions, and all their contents as the sand by the sea shore, innumerable; and here to every sentiment, and all that goes by the name of beauty and deformity, order and discord, the base and the sublime, the earthly and the heavenly, the divine and the human. What a varied scene does this great globe unfold! What an amphi-theatre of wonders! How numerous its collections, its cabinets, its museums, its gardens, its menageries! How admirable in its phenomena of light, of heat, electricity, and magnetism! How deversified in the wonders of its waters, its land, and its air! How rich in mental and natural science! for who can number the details of its Pueumatics, Mechanics, Meteorology, Acoustics, Astronomy, and Hydrostatics? How marvellous in life, is our globe, in organization, in desease, in cure, in death, and in the Physiology, Anatomy, Pathology, and other sciences to which they give birth; who can record all that being, and intellect, and passion, and society, and wealth, and power give birth to? Or write for all ages the subjects and objects of her chemistry? for nature is a vast laboratory, as well as a mighty storehouse, a museum, a cabinet, a menagerie, and a glorious temple!

Now in making up a school course, there is no lack of things; for the riches of heaven and earth, of God and of man are before us in a profusion as immense as it is various. The difficulty consists in finding an answer to the question. Where shall we commence? What shall we seize upon first? Where is the *punctum saliens*, the starting point, in the true system, in the course of education designed for mankind?

In nothing, perhaps, does man appear more eminent than in his admirable powers of generalization; for although he finds himself thrown upon a vast globe that is forever rolling through space, with inconceivable velocity; and though that globe be but a component part of an organized system of globes, called by him the solar system; and although the solar system itself be but one member of that vast and multitudinous family of systems which constitute the starry heavens; and though man has thrown before him in this tremendous scene suns and moons and wandering planets, and flaming comets, and his own globe with its innumerable contents, and exhaustless resources, yet does he himself arise triumphant the phœnix of them all, and by his glorious powers to compass this mighty creation, demonstrate the truth of the divine oracle concerning him, namely: that "In the beginning God made him in his own likeness."

Man, then, has reduced all this wonderous and endlessly varied scene of things to order; and by his admirable scientific faculties

has greatly facilitated his own management of the many objects with which its great author has so munificently and strikingly crowded it; and has so disposed matters into kingdoms, classes, orders, genera, species, and varieties of species as to bring nature in all her boundlessness fairly within the grasp and compass of his own understanding.

In making up the true school course, then, is there any rule to be observed by the professional teacher? Through what medium shall he present nature to his pupil? Shall the sensible precede the rational or the rational the sensible? Shall he lay hold of this boundless scene through the highly rational forms, to which it has been reduced; and bring it before his scholar as it lays abstracted and calculated in the character of mental and natural, mathematic and chemical science? Or shall the conscious precede both, or the sensible all?

Ah! it is a nice matter to make up the true school course; to transform the world of things without us into a world of ideas within us; to suit the real to the ideal, the vast to the minute; the external to the internal; the matter to the mind! Those teachers and guardians of education who treat this as a light matter are themselves light; and by their trifling and rashness here sufficiently demonstrate to men of graver erudition their total unworthiness to have any thing to do with the reformation of the educational science.

The school course is the most fundamental of all educational matters; error here is error in the premises; and it will run through the whole demonstration; till in the conclusion it appear in the form of ignorance, vice and misery in the real life and character of the scholar. If we have not in our schools the matter, the things, the very things that ought to be taught, how shall the scholar be possessed of ideas, which are alone calculated rightly and legitimately and in accordance with his nature, and relations to make upon his mental and moral, his physical and animal constitution, the impressions which are indispensable to his perfection in knowledge, virtue and happiness?

All the things of human education; as well as all the things of the wide world itself, whether it be public or private, civic or national, the education of Europe, or that of America, that of England, or that of France, or that of Prussia itself, with all its strength of instruction as described to us with such doric force and simplicity by the excellent Professor Stowe, and consisting of religion and lessons on almost all subjects from the alphabet to grammar and eloquence, from the size and form of the school-house to the classifications of the vegetable, animal, and mineral kingdoms, from things of the neighborhood to those of the nation, with the affairs of cities, towns, villages and family mansions, and empires, and the world itself; even the things of the Prussian

system, I say, may be generalized, and all its riches marshalled under certain great captions of classification; and the whole materia of this useful and splendid course be reduced to a few great terms as fixed and settled categories to all its details. All the materia of the Prussian course, and indeed of every other educational course on earth, is reducible to the things of either *nature* or *art*, religion or society. Yes; these great predicaments are the fountains whence all education is drawn.

Now, then, if the professional teacher cannot with the natural philosopher commence with matter and its primary properties, when he gives himself to systematize his profession; or with the physician and physiology; or with the pharmacopolist and chemical science; or the moral philosopher and the human mind; or the mathematician and figured space; or with the statesman and authority; or with the artist and power; yet upon the great and copious division or classification of things into the natural and artificial, the social and the religious he can bring; and, in rearing his temple of learning, fabricate a school course which shall impart to his pupil a *microcosm*, or world of ideas, sensible, rational, conscious and revealed ideas, as shall enable him most successfully to fulfil all the relations of life, whether they spring from his intellectual, moral, animal, or physical constitution.

But while Nature and Art, Religion and Society, are the four great subjects of the educational science, whence is to be drawn the true school course, yet it may be supposed that they are not the ultimate elements of education. It is true, that in the hands of the natural and the moral philosopher, their great categories would be regarded not as first principles, but phenomena, results and not originals, effects not causes, subjects and not elements, and the one would reduce them to matter, and the other to mind; yet, in the science of the professional teacher it is not so; the predicaments named, nature and art, religion and society are the elements of his art, and the natures to be interpreted by him when founding his science; which indeed is the science of sciences, and the only human creation of sufficient amplitude to admit of *the union of all truth*. Now until the affairs of the educational science are reduced to their proper elements, and the professional teacher attains to art, and comprehensive views of the philosophy of his own profession, never will the instruction of mankind be seen and felt to rest upon an infallible basis.

When it is asked, therefore, what are the elements of the educational science? I answer without fear of confutation, that they are what I have named, viz: nature and art, religion and society; for although matter and mind, the elements of all things, the elements of the universe itself, are principles into which these great things are resolvable even as all other things are to be classed with them, yet are matter and mind the elements of individual

sciences rather than of the whole superstructure of the educational science; so that if it were even supposed and admitted that matter were an element or first principle of education and the four predicaments named its subjects, yet is it not matter in an abstract form, and apart from the beauty, variety, order, and loveliness which characterize it as wrought up into the works of nature and art; for it is in this rational and speculative form, I say, that it becomes the element of natural science. And so of mind, it is not mind in essence apart from effect, which forms the basis of the educational science; but mind as it appears in the works of God and man, in nature and art, in religion and society. It is in a speculative and rational sense that mind becomes the element of the particular science of mental philosophy. So that if matter and mind were to be considered as first principles of the science of education, as they are of mental and natural philosophy, it could be only as has been stated; that is, as they appeared in the obvious subjects of nature and art, society and religion; two of these being human systems and originating with man, and two of them divine systems and originating with God.

Nature and religion are the divine mind in positive development. Therefore the consideration of mind in the science of education does not limit itself to nature alone or religion alone, but extends to both, and is to be read, and understood, and honored as it appears in the details of both these marvellous systems.

The divine mind does not approach the professional teacher in the rude garments of a material chaos, terrible and desolate with darkness resting upon the face of the abyss; but in robes of light and visible beauty, loveliness, and perfection as old chaos was assorted by the spirit of God, and matter was moulded into things, and confusion was digested into order, and emptiness into all riches, and the whole creation wrought up into the manifest sublimity, and obvious grandeur and immensity by which it is now characterized. It is the divine mind, then, as it appears in the works of nature, as it is seen stamping with every seal, and engraving with every image of its own power and purity, wisdom and goodness, taste and loveliness, the boundless universe that is presented to the professional teacher for grave consideration. It is the great first cause, bringing into existence, and upholding in existence all created things; and extending itself from the animalcule to the starry heavens, from the atom to the universe, impregnating all with second causes, and operating by links, and concatenations of second causes from the centre to the circumference of all systems.

But He is the author of the true religion as well as of nature, and therefore, adding the one to the other, the divine mind is to be known only through both, and not one of them merely. To see all that is great and good, merciful and munificent, wise and power-

ful, we must follow on from nature to religion to find him out. We must ascend from the power, and skill, and taste displayed in the one, to the authority, and wisdom, and philanthropy, displayed in the other; from the natural to the religious, from the temporal to the eternal, from the moral to the immortal.

Nature and religion are, therefore, the two great volumes in which we are to read the mind of the Deity, the first being a discovery of his power; the last a publication of his authority. Nature is, therefore, a system in which we see the divine mind acting upon matter; and religion a system in which He is beheld acting upon mind. So that in the former case it is mind upon matter, and in the latter it is mind upon mind, the first being resolvable into power, the last into authority.

Nature and religion, therefore, differ from each other, as power and authority differ from one another; but their influences differ in every thing that can distinguish one thing from another, namely: in origin, in nature, in operation, property, relation, and use.

We shall look at these two influences in contrast. Power acts, authority speaks; hence nature is God's works, religion his words. Authority makes laws, power executes them; authority enlightens and commands, power punishes or rewards; power terminates on matter, authority on mind; nature, therefore, offers no oral or verbal instruction, and religion no physical violence. Again; power is an attribute of mind, authority is but an acquired right; authority is, therefore, weak and may be resisted; power is strong and in the divinity is utterly irresistable. The weakest of men and weakest of angels may visit the divinity, and they do so, but the mightest of seraphs could not successfully oppose his power. This bears every thing along with it from the atom to the universe.

Finally; power is older than authority in this world at least; for God first made the globe and man, and afterwards revealed to him the order and ordinances of the true religion. Power terminating on matter moves it, but authority terminating on rational mind would cause it to move itself, or act by its own energies. Original man resisted the divine authority and fell by the divine power.

It follows, therefore, that ignorance of nature is ignorance of the power of God, and ignorance of religion is ignorance of his authority. Lord Verulam says, this is what was meant by the Messiah, when he charged the Jewish nation with ignorance of the Scriptures and the power of God; that is, they were alike ignorant of nature and religion.

Power is exercised originally only for the acquisition of authority. Princes subdue by their power those whom they would rule by their authority. The Deity has, therefore, brought us into existence by the former that he might rule us by the latter; for if nature makes us what we are, religion is intended to make us

what we ought to be. Nature and religion, the things of creation and of the Bible, are, therefore, legitimate subjects of true education. And whoever would teach nature and the power of God, to the exclusion of religion and his authority, does, in the judgment of the lecturer, reason unfortunately.

But mind is beheld in the creature, as well as the Creator, in man as well as in God, and, therefore, in addition to the two divine systems of nature and religion, we have the two human ones of art and society, as subjects from which the professional teacher is to draw his educational course; for as nature and religion are indications of the power and authority of God, so society and art are indications of the power and authority of man. In the two systems, then, of nature and art, we see mind acting upon matter; and in the two systems of religion and society, mind is beheld acting upon mind.

Touching the human mind in the educational science, it is to be considered not so much in its admirable powers to compass and exhaust the grand things of God, nature and religion, as in its high and judicial functions, when, after it has determined upon these, it develops itself in society and the arts, and unfolds in its own lofty and living creations, what is its *ideal* in regard to the true and the false, the beautiful and the deformed, the just and the unjust, the pious and the profane. It is in its achievements in society, in the creation and organization of mighty empires, states, and kingdoms, and in the policy and arts, and arms, with which it has strengthened, enriched, and adorned them, that we are to read the powers and magnanimous nature of the human mind, and it is in this point of view it presents itself first of all to the professional teacher.

Of what an exquisite nature must that creature be, which after having triumphed over external nature and revealed religion, which after having originated and organized society, and invented all rare arts and elaborated science, turns intrepidly upon itself, and by a struggle with itself in the silent sphere of its own consciousness, triumphs over itself by becoming its own mirror. But it is in this point of view, that the human mind becomes the element of mental science, and not of the science of education. In educational science it is to be considered in the concrete not the abstract, in effect not essence.

We beg leave now to submit our reasons for urging the things of these great terms, nature and art, society and religion, upon the attention of our audience, and upon that of the professional teacher in particular.

First. They are the elements of subjects of educational science, and as such constitute the fountains, the grand fountains, whence is to be drawn the true school course; for what is the fifth term that can be added to them? or what of all that is known to man, what

of the sensible, the rational, the conscious, or the revealed, is not found within the ample bosom of those capacious categories? Wherefore in making up a true educational course, the professional teacher must *ex necessitate* appeal to one, or more, or all of these predicaments.

Secondly. But I argue that in this fundamental business, the professional teacher is bound to draw not upon one or more, but upon all of them together. One of them is not to exclude the rest. Professional teachers, who systematize not, and disregard all science in education, may be allowed to make an appeal to these categories of a nature or character that shall harmonize with his own rude and indigested labors; but the course of professional teachers must be one; and it must be systematic, and scientific, and such as to defy Philosophy herself to put it to fault. Why should the two human systems exclude the two divine ones? Why should man exclude God, or God man from our school rooms? Or why should the Deity be admitted by nature and excluded by religion? Why should the study of nature silence the Scriptures, or the Bible, as in the Scottish course, dethrone nature? Or nature dethrone the Bible, as in the French system? Why should the human and divine minds be studied in power and not in authority? or in authority and not in the indications of their power? Are religion and society, or the things of these two systems of less importance than those of art and nature? We argue, therefore, that the true course, the course of the professional teacher, must embody the things of God and of man, of nature and art, of society and religion.

Thirdly. But I insist that the things of these great terms are to appear in our schools in fact and not in fancy, in deed and not in word merely, in reality and not in idea only. But as the human systems have excluded the divine, man and God, so have words usurped the place of ideas, and ideas that of things; and if nature is heard at all, it is by proxy, by class books. In what common school is Dame Nature a welcome and well known guest? Where is she to be seen in the charms of her natural history, in the beauty, loveliness, variety, perfection and grandeur of her organic and inorganic formations? Nowhere; she must stand without weeping for her children, while the system-maker and book-maker have deprived her of all her rights, and are profiting by their usurpations. When the professional teacher comes to understand his own glorious science, nature will be enthroned in her proper temple, the professional teacher will be her High Priest, and all the youth of the land her votaries; and together they will be seen walking the land in its length and breadth, and gathering from every district, every township, county, state, and quarter of the globe, the rich rewards of their own pious devotion. Specimens will be multiplied every where, and one collection

shall be added to another, and one group and assemblage to another, till nature and He who formed her, and his power who sustains her shall be known, acknowledged, and admired throughout the world.

The law of Ohio authorizes that reading, writing and arithmetic shall be taught in her district schools. The Bible and nature are not by law excluded, but neither by law are they admitted; so that if they appear at all in these temples of learning, it is by courtesy not law, licence not right. Now in the name of every thing called knowledge in accordance with what analysis internal or external, mental or material, real or ideal, did the framers of this scheme shape it out? But my argument is, that the things of Nature and her sister elements must, as far as possible, appear really and in fact in our school rooms and apartments of education.

Fourthly. Touching the ratio in which, when making up the true school course, we should draw upon each of the great fountains of knowledge, it is a very nice question. How much of nature, how much of art, how much of religion and how much of society shall the true course embody? In the adjustment of the educational course, my audience will perceive immediately, that this is a question as curious as it is important—error here would destroy the equilibrium of the system, and in the sequel must destroy the respectfulness and character of the scholar also. Too much art weakens the mind; too little religion corrupts the heart; too much of society makes us light; and too much of nature makes us severe. I go, then, for a proper proportion of them all; a due mixture in due proportion. I dislike exclusion; I deprecate partialities.

Fifthly. Again, the things of nature are either sensible or rational; that is, they address the head or the heart, the understanding or the affections. Mathematics, and philosophy, and chemistry are too rational for a primary school course; and, therefore, in the Prussian system, if I did not fail to apprehend my excellent fellow members by whom we have been so highly favored in relation to it, these branches of learning are not embraced. I do not argue, therefore, that nature in these highly rational forms should be incorporated in our primary school education, as is too frequently done to the exclusion of what I would take the liberty of calling the poetry of nature, her circle of sensible knowledge. All that should be expected of a child, may be expressed in the answer of the shepherd to the philosopher, thus:

"The little knowledge I have gained
Is all from simple nature drained,
The daily labors of the bee
Awake my soul to industry.
Who can observe the careful ant,

And not provide for future want?
Thus every object in creation
Can furnish hints for education,
And from the most minute and mean
My Teacher does my morals glean.

Sixth. But it is not enough that we draw upon all the sources of education for the school materia. It is not enough that each of them be made to supply its proper quota; that these things are there really; in certain proportions; and suited to the head or the heart of the scholar, the moral and intellectual nature, the youth and the age of the pupil; for, I assert, that in the formation of a school course, all these may be attended to, and the course itself be essentially erroneous, nevertheless. The reason for it too is a very curious one, and philosophical withal. We shall here give it. It is not things, but our ideas of things that constitute our knowledge. Hence, men in real life are not ruled by things, but by their ideas of things; being, therefore, governed not by the world of things without us, but by that of ideas within, as it is most important that we understand this ideal world which is within us, and that its innumerable details be also sorted up in such a manner that we may avoid the very dangerous error of imparting to the scholar too many ideas of one sort, and too few of another; for as the matter or things of the educational course has to be suited to the nature of the mind for ideas, so our ideas are to be imported in kind, number, and in quantity adapted to the motive constitution of the scholar, who is to be governed by them. The fact is our ideas require to be generalized as much as things themselves do. Nature, art, society, and religion limit the school course to four classes of things; that is, to things natural, things artificial, things social, and things religious; but these terms or predicaments will not generalize ideas. We need new terms.

In classifying our ideas, therefore, and thereby obtaining a *microcosm*, or world of ideas, which shall, and ought to govern the mind, and life of the pupil, and make him in character what he ought to be in all the relations of life, what terms shall we use? Will nature, art, society, and religion, the captions to the world of things, answer for captions in the world of ideas? I answer no. We want new headings, because we are entering a new world; we have to assort a new field, and we want new landmarks; it is the ideal and not the real; the internal and not the external; the mind and not matter that we have here to dispose of, and therefore, the ideal categories must have their own terms or captions, even as the categories of real things have their own terms or captions.

What then are these terms? I answer they are the following, viz: *Sensation, consciousness, reason*, and *belief*. Yes; all

our ideas of mind and matter, whether they are derived from nature, art, society or religion, are resolvable into these four classes, the sensible, the rational, the conscious, and those of belief; and the whole of human knowledge may accordingly be divided into as many circles, and called sensible, conscious, rational knowledge, and knowledge derived from belief. The outward world of things then, is generalized by the terms nature and art, religion and society; but our ideas internal are generalized by the predicaments —sensation, reason, consciousness, and belief. Now acurately to balance the external with the internal, the real with the ideal, and both of them with the intellectual and moral constitution of the scholar, as a being of certain relations herein afterwards to be pointed out, is to obtain the equilibrium of education and the true school course.

In making up the things to be learnt, therefore, we must do it in such a manner that the sensible shall not exclude the rational, nor the rational the sensible, as is frequently and most unfortunately done. The mind is not to be too bountifully fed with any one of these classes of ideas, let them come from what source they may; but the sensible and the rational, the conscious and the believing, are all to be imparted in a due and natural ratio, that is, in a proportion to each other, that the whole amount of them should bear to the perfection of the scholar in duty and happiness. But one or more of those classes of ideas are not to be fostered and enlarged to the disparagement and diminution of any other class. The sensible and rational are not to usurp the place and rights of that knowledge, which comes to us by faith and consciousness; and the knowledge which comes to us by the last two is not to anul and exclude that which comes to us by the first two. The things, selected for the consideration and study of the scholar, are to be such as shall produce the greatest possible harmony between the whole of his knowledge and the whole of his duty, and his own, and the general good or welfare. Such is the partial and improper nature and character of the education now administered even in some of our best schools, that I verily am persuaded, that if some men's, some great men's, knowledge were analysed, it would be found to contain faith above fact, words above ideas, the ideal above the real, and sound above sense in the ratio of nine hundred and ninety-nine to the one thousand! and that the sensible, conscious and rational had comparatively very little to do in their education.

In making up the school course, therefore, I apprise that the ratio of things natural to things artificial, and of both of them to things social and religious, can be ascertained only by, first of all, determining the distinct influence which each of these classes of ideas is calculated really and naturally to exert upon the intellectual and moral, the animal and physical constitution of the scholar.

These questions require to be answered. What is the relation which sensible knowledge bears to our intellectual and motive natures? What the relation of rational knowledge? and so of conscious knowledge, and of knowledge derived from belief. But be it observed that this is the dry spot which has been most of all neglected by system makers; none of them have balanced the sensible with the rational, and both of those with the conscious and the believing. Hence there is no science, no real, no accurate science, in any of the educations abroad; that is, the framers of the educations which have obtained popularity, have not selected the things of their educational course with a scientific knowledge of the relation which those things should bear to the idealism of the course, and of the relation which this idealism should bear to the intellectual and motive nature of the scholar, and of this again to the different relations of humanity.

May not the conscious be administered at too early a period and the sensible too late? And is not this a real defect in the Prussian system? If that scheme of education were adapted to mental analysis, why are natural history and mental philosophy co-extaneous in their administration. Why were not the rudiments of natural history introduced during the first two terms? Why was not mental philosophy deferred to the last? Again, according to what analysis of man's mind or relations, is it that the Prussian course embodies no natural philosophy, nor chemistry, while it includes the high reason of mathematics and of mental philosophy? Why such great demands upon belief in religion and nothing of evidence? The rational and the believing in christianity, it is intended by its great author, shall keep pace with each other, and truth and proof march hand in hand through the head and heart of all who follow him. The idealism of the Prussian course is, in my judgment, in many points exceedingly defective; but still it is perhaps the best course of national education in the world; and the excellent philanthropist who has favored us with an oral account of it, is worthy of all praise for the pains he has taken to make himself and others acquainted with it. He challenged the college and all who were assembled on the night of his lecture to show that it was not adapted to the analytics of the human mind. It must be confessed that the things of nature, of art, of society and of religion, are formed in this excellent and rich course of instruction; but when these things are resolved into a *microcosm* or into their ideas, then the Prussian system is seen to be very defective; and that the believing excels the rational, and both of those the sensible, by a very great odds. But it ought to be observed and remembered that it is not the real but the ideal, not things but our ideas of things which are immediately related to mental and moral analysis, and consequently that a course of instruction is to be judged by its idealism finally.

Sensation differs from consciousnesss as things differ from ideas; the former converses with things without us, the latter with ideas within us. The last cannot reach sensible properties, the first cannot ascend to mental operations.

The things without us, however, cannot all be reached by sensation alone; for if consciousness cannot converse immediately with things, but only with our ideas of them, neither can sensation reason or put us in possession of that knowledge which comes to us by reasoning alone. Sense might look forever at a triangle without once reaching a truth, and a splendid truth too, which reason will possess us of in a minute of time, viz: that all its angles are together equal to two right angles; or that the exterior angle formed by producing one of its sides, is equal to the two interior opposite ones. Again; we look up to the heavenly bodies, and we see by their varying position to our own globe that there is motion somewhere, and our senses confounded by the amplitude of the machinery and the space in which it moves, would make us believe that it was in the celestial sphere; but reason comes into our relief and informs us that the motion we observe is in our own globe, and that we are moving constantly at a prodigious rate in two different directions at the same time; and that our heads, as one observes, proceed every twenty-four hours many miles, both farther and faster than our feet.

There is, then, a circle of ideas, or of knowledge, for which we are dependent on reason chiefly; and I argue that in making up our school course we are not to exclude this kind of knowledge; and neither are we to cause this kind of knowledge to exclude other kinds; the sensible, the rational, the conscious, and the revealed are all to exist in proper proportions; united, and harmonious, full, and perfect.

In the schools of this city there is a much greater variety of knowledge imparted than in the district schools in the country; and the whole course, it may be, embodies what some would call things of nature and art, society and religion; but then what attention has been paid to a *microcosm*, the idealism of education? but I deny that there is any thing from nature in these schools. If natural history is taught there, it is by books not things; and so of philosophy and chemistry; there is, however, nothing of these things in a book, but only readings concerning them. It is natural history without the things of natural history, philosophy without apparatus, and chemistry apart from its manipulations. These branches then are taught in word not in fact, in signs not ideas, in pictures not things, in shadow not substance, in the city schools; and the idealism of the course must in reason partake of the unsubstantiality of its realism.

In brief, our sensible nature makes specimens and collections in natural history and the arts, cabinets, and museums, herbariums,

and gardens, and aviaries as well as libraries necessary to our education; while our rational nature makes apparatus and the manipulations of philosophy equally necessary in the acquisition of scientific knowledge. A contrary course may burden and weaken the mind by the verbiage which it carries along with it; but it will not illuminate and strengthen the understanding by facts.

But again; as sensation cannot reason, so reason cannot usurp the place and functions of consciousness. Therefore there is a circle of knowledge derived from consciousness which neither sensation, nor reason can bring within our grasp. Our own existence, or at least, the knowledge of it, and of the faculties, and powers, and propensities of the mind, their number, and order, and character, and use, and operations etc., is some of that which lies within the proper sphere of consciousness. This kind of knowledge is not to be overlooked in making up a school course: for it may be much more intimately related to the duty and happiness of the scholar than we are at first sight aware of. Do then our Academic laws impose it as a duty upon our teachers, that they shall lead their pupil into the regions of conscious knowledge, and then cause him to watch the marvellous phenomena of his own mental nature, as it wheels its wondrous and silent spheres before the eye of his own consciousness? If not; then these laws are defective and the educational course to which they apply must also be defective; for although it may embody things from nature and art, religion and society, yet are not these things embraced in a ratio comporting with the idealism of human nature; and the course will be deficient in knowledge derived from consciousness.

Finally; man is endowed with the power of believing or of having transferred to his own mind the experience of others. This is an admirable endowment, and greatly facilitates the accumulation of science and literature by enabling one man and one age to begin where another man and another age ended. But moreover; as sensation cannot ascend to consciousness so neither can consciousness transcend her own ideal sphere, and "enter the heaven of heavens and draw imperial air." It is to faith alone we are indebted for our knowledge of God and heaven; and therefore there is a circle of knowledge derived from faith which none of our other organs of knowledge can put us in possession of.

Our school courses do, however, draw too bountifully upon our faith, until in fact, we are rendered absolutely credulous to the great detriment of our other capacities for knowledge and our safety in after life; so that in reformation, education, all due regard is to be paid to the several organs and circles of knowledge which have been so repeatedly named. That is, when nature and her sister elements are interpreted in relation to a school course,

it must at the same time also be enquired what of the things applied by us of a sensible nature, what of reason, what of consciousness, and what of belief; and these doubtless are to be to each other in the ratio of the perceptive to the reflective, and of the intellectual to the motive nature of the scholar, always taking care that we draw not too liberally upon any one of these circles of ideas, as it can be done only to the destruction of the equilibrium of education, and the certain detriment of the scholar's mind and manners.

Suppose, then, that we had drawn upon all the fountains of knowledge, and done it so legitimately as to produce a *microcosm* or world of ideas in the mind of the scholar, such as would and ought to preside over his intellectual and moral nature, such as would and ought to make him in real life and character what we could wish him to be, and such as he ought to be, as one who stands related to material nature, to his own species generally, and to American society particularly, and to God his creator, what then? I answer the professional teacher would then have attained the most fundamental, and most desirable of all things in his own science—*truth and uniformity in the thing to be learnt.* This would be to deliver ourselves from the odium that every-where attaches to education in the hands of non-professional teachers, viz: that no two of them teach the same things.

Suppose, then, that professional teachers and legislators longed for, and enquired after the true education of mankind, and that they discovered what is here propounded to be false, namely: that education has for its subjects, its great subjects, nature and art, society and religion; and that the course drawn from these sources must be regulated by the rules which are herein argued for; and that the idealism of our education is to determine its character as true or false, could they conceive of any other plan having a better foundation, a more infallible basis? one upheld by higher authority? for the system here sketched out resolves itself finally into the power and authority of both God and man. Or could they even imagine one enriched by greater treasures of wisdom and knowledge, and truth and taste, and virtue and piety, and all philanthropy, than that which the scheme here propounded may embody so soon as it shall be understood, adopted, and perfected by the wisdom and discretion and perseverance of the lovers of education, and of those who desire to behold the union of all truth; for all truth can be united only in this science, and it is for this that we argue chiefly—it is that the prediction might be fulfilled which was spoken by the illustrious prophet of nature, namely: "that truth, though hewen to pieces like the mangled body of Osiris and scattered to the four winds, shall nevertheless be gathered up, and every joint and member moulded into an immortal feature of loveliness and perfection."

It is most obvious that while every false and illy adjusted scheme of education must needs be pitched upon a partial and narrower basis than that which is here sketched out, no system can possibly stand upon a more ample and comprehensive one; for what subject of thought, what thing to be known, what matters to be investigated, or branch to be either taught or learnt, what class of ideas, what of all that is sensible, conscious, rational, or revealed, would not be found within the capacious walls of that temple of popular instruction whose foundation is here laid out? In God and in man, then, in their power and their authority, and in the great systems to which these give birth, and the idealism of man, we have the true education of humanity.

It becomes a question, therefore, whether teachers, professional teachers, who have presented themselves before the American public as reformers, will introduce into education and incorporate in their systems and school courses whatever *materia* these four great predicaments supply; and also whether they will reject whatever they do not according to the rules herein contained legitimately warrants them to adopt. This would be to bestow upon mankind a pure and unpolluted education; for it is the incorporating in our institutions things which we ought not; and the rejecting from them things which we ought not to reject which weakens and corrupts them. Courses of instruction and class-books are not to be invented but discovered. In this respect education is like religion. It is not to be created but to be found out; or it may be compared to a view of water, which is not to be invented but discovered. Nothing is to be imagined; and to disregard the indications of the legitimate subjects of education, when making out a school course, is to disregard the truth; and to sacrifice any thing in this important matter to an imaginary necessity, or to a momentary utility, to custom, or to inveterate prejudices, is weak and unbecoming. All that they indicate is cheerfully and carefully to be embraced, and no phenomena which they do not authorize or warrant are to be admitted.

What is to be expected of a people from the materia of whose education is discovered the Bible and true religion? I answer, a defective piety. This has been the state of things in France; and the profane results of the national instruction are before the world. In the parish schools of Scotland, "my own, my native land," the Bible is the class-book, and the solid piety of the Scotch, as a consequence, is every where admitted. In the Prussian primary schools, natural philosophy and chemistry are omitted; the effects of this must be a defect of strength and vigor in the intellect and reason of the scholar. In the United States, my adopted home, this educational course is more political and commercial, and less scientific and religious; and the effect has been a corresponding spirit of politics and trading speculation.

But now if we would preserve at once the symmetry and equilibrium of education, and secure to ourselves its greatest and best results, we would sit down, and in great quietude of mind listen to the solemn response of nature and her sister elements, and receive from them gladly and readily, the course of instruction which they rationally supplied. And doubtless their boundless munificence would warrant an order of things infinitely superior to all that has yet been administered under the name of education.

But, *initium est difficile*, the beginning of things is hard. It is to be feared that unless this college, or some other body of philanthropists, give themselves to the sculpturing out of the true course for the national schools, the course in which we are engaged will remain for many years in the divided, distracted, and deplorable condition in which it has fallen upon the hands of professional teachers. But that deliverance will come from some quarter is evident, inasmuch as the age cannot stay itself upon any scheme at present in existence. There will arise men who will practically unite in a system of education, the scattered truth, and bring forth that excellent scheme of instruction which shall at once be lovely and perfect, and unite things with ideas, and these again with the proper nature of man, and this with his relations, whether physical, animal, moral or religious.

In the judgment of the lecturer, there ought to be a committee of the most discreet and unprejudiced members of this institute to report on a scientific course, such as shall suit the American people, and be so accurately adjusted in all its parts that the real and the ideal, the mental and the practical shall perfectly harmonize in it. But we want a model-school; and such a course of instruction being once obtained we want it put to the proof in this model-school; and therefore another committee to subserve the views of the state, or the county, or the city in this cardinal matter, is also wanted; for that the state and the county and the city are all interested in this matter is unquestionable. The public are expecting great things of this college; let us not dissappoint their hopes; let us rather labor to meet their laudable and anxious wishes on the subject; and make a present to them of the true education.

Having brought into view the constituent elements of education, matter and mind, and ascertained and numbered its identical subjects, viz: nature and art, religion and society, let us cause these last to stand forth in still greater prominence upon the canvass of thought by speaking of them separately in relation to the subject handled.

The first of them is nature. Now if this predicament be examined in relation to a school course, it will be found to supply the materia for three schools, the primary school, the secondary, and the collegiate. That supplied for the first or primary school

would be sensible knowledge, consisting of things and their names, and of the properties of things and their names. This is an ample field and full of all riches, and would enable the teacher to illuminate his pupils in regard to every thing under this category which he himself knew, and of all tastes, smells, colors, sounds, forms, attitudes, motions, heights, distances, and every other object obvious to the senses. To the secondary or grammar school would be supplied, from the same source, the history of the earth, and of its three kingdoms, animal, vegetable, and mineral, and the classification of all the objects of their grand natural divisions. And to the third or collegiate school, nature would supply philosophy, chemistry, and mathematics. Thus we have laid in the nature of this great subject, the foundation of that three fold order of schools which generally characterizes education, namely : primary, grammar, and collegiate schools.

Of art—in harmony with nature, art also has its primary, secondary, and higher divisions. To the first school it would supply the elements of the useful, the beautiful and the grand ; to the grammar school, it would furnish the simplest combinations of these elements, and to the collegiate school, it would furnish the highest and most sublime combinations, and every thing that tended to perfect the taste of the scholar. The utility, beauty and grandeur, which appear in art are sentiments which exert an excellent and noble influence upon the human heart, and well deserve, therefore, to be cultivated. Man finds not his *beau ideal* in nature, he would reach it by the chisel of Phydias and Praxitiles, by the pencil of Guido, Titian, Raphael, and Michael Angelo, by the eloquence of Demosthenes and Cicero, and by the epic strains of Homer, Milton, Virgil, and Tasso.

Of society—this third element in universal education, like the two preceding ones, furnishes also the *materia* for primary, secondary, and philosophical instruction ; and proves by the sensible, rational, and conscious knowledge which it imparts, that the ordinary division which obtains in teaching has a real foundation in the nature of subjective education.

Of religion—the true religion is contained in the Bible ; the abundance of its matter, though very great, may nevertheless be all divided into three parts, viz : history, doctrine, and evidence ; and by this division the Bible is seen to harmonize with its sister elements, and to furnish its quota for the three schools already named, the seminary, the academy and the college.

Having in a summary manner sketched out the subjective elements of education, and stated our views of the necessity for adjusting with accuracy the affairs of the whole science, we now come to speak of the things of the objective branch of education, namely : the ends for which knowledge is to be imparted to the pupil.

PART SECOND.

Man is a creature of knowledge, duty and happiness; and it is the great object of education, I mean true education, to secure to him all that is necessary to his perfection in these grand points; but he is a creature of the contrary of all this also, namely: ignorance, vice, and misery, and therefore, as such requires to be well understood by all who aspire to become his instructors.

In our present schemes of education, knowledge is too frequently imparted for its own sake, or with a reference to some other and inferior purpose, as the improvement of some of the intellectual natures, his memory, his reasoning faculty, and his imagination; or it is taught as the organ of wealth, or fame, or office or power. But we adjudge, that strictly and properly it ought to be imparted chiefly and primarily with a reference to the perfection of the scholar in regard to duty and rational happiness; whether his faculties, or his fame, his wealth, or his power or office be involved in the result.

It has been asked whether our happiness is uniformly in the ratio of our knowledge, and the cases of Petrarch, Cowper, Byron, and others have been adduced to prove that it is not. Our own view of the matter is, that as there can be no duty in the absence of knowledge, and no rational happiness apart from an enlightened attention to duty, our happiness therefore is in the proportion of our knowledge and duty united, and not of either of them taken singly.

The education of the age generally is characterized by having divorced duty from knowledge and rational happiness from both, and therefore, in order to reform the old and introduce the new and the true, the scholar must be carefully considered, and duly honored in all these three features of his nature.

Nature and art, society and religion are a generalization of the things, while sensation, consciousness, reason and belief form captions to the ideas of education; and phrenologists say, that man's mental constitution is comprehended in the following nine orders of faculties, powers, sentiments, or propensities, viz: the perceptive, and reflective, and scientific faculties; the moral and imaginative faculties; and the domestic affections, and the prudential, preservative and conservative powers.

But whether this phrenological analysis of his mental nature be accurately correct, it is very certain that we are beings of a compound nature, and that nothing short of the words physical, animal, moral, and intellectual will describe our entire constitution; or that our external relations are reducible to less than four classes; for our physical nature connects us with material nature, our animal nature classes us with society and with God; while our intellectual constitution establishes and confines us in all these relations.

Education, therefore, must consist of the importation of knowledge, sensible, rational, conscious and revealed knowledge, with reference to this four-fold nature, and to the relations in which it involves us; and it must be in the discharge of duty as a being of these relations that man finds his happiness, and a field of exercise for the different orders of powers and sentiments found in his phrenological analysis.

His connection with material nature constitutes philosophy, chemistry and mathematics, a part of his education. His animal nature makes it proper that he should understand natural history, physiology and anatomy. His moral constitution makes mental philosophy, government and economics a part of his educational instruction; and his intellectual faculties can be invigorated and matured only by a due supply of all these kinds of knowledge.

But is it here suggested that a school course can be chiseled out, of such a nature, that it shall by dint of its own intrinsic excellence and adaptation to mental analysis, make the scholar what he ought to be irrespective of the aid and helps of the professional teacher? I emphatically answer no; and most heartily accord that no such course can ever be framed out of any materials that could be supplied from all the great fountains of knowledge. The most assiduous and unremitting care of the instructor is indispensable in every plan of education that can be devised by man.

But now, if it be enquired what it is, in a moral point of view, that the professional teacher may, by the course recommended in this paper, develop in the nature of his pupil, I answer, certain cardinal virtues; as the love of truth, taste, or love of the useful and the beautiful, the love of our own species, the love of God; elements of virtuous character to which the subjects of education are severally and respectively related.

Is it asked, what is that virtue which is especially fostered and made fruitful by the study of the things of nature in all her forms, colors, attitudes, motions, actions, changes, heights and distances, tastes and odors, tacts and expressions of utility, beauty and grace, the picturesque, the grand and the sublime, with the variety of her natural history, natural philosophy, chemistry etc.? It is answered, *the love of truth.* This entire department of knowledge works together for the love of truth in man.

But again, what is that element in our nature set free by the study of the arts? *Taste*, taste for the useful, taste for the beautiful and the grand, an attribute in our nature to the proper development of which is very nearly related all that is beautiful in polished life, and elegant in refined manners. It is in this element of education, that man chiefly finds his ideal conceptions of the illustrious and the grand, the graceful and the fair; for it is in art alone that he can fully assemble or group the elements which constitute these ideas.

Divest education of study in the arts, and you divest it of a chief element. If you break not the shaft, if you raze not the foundation, you at least strike from the elevation to which it is entitled, the chief ornament of the column of education, you dethrone its capital and negative forms, and loveliest specimens of human genius to which society has given birth in every age of the world, from him, who before the flood. invented the organ, down to Handel, Hayden, and Mozart, from Praxitiles and Phydias, to Toms and Cordova ; from him who sculptured out for everlasting admiration, the *Venus de Medicis*, and the horrific Laocoon, down to David ; from him whose pencil breathed life upon the walls of Grecian temples down to Raphael the sublime, and Michael Angelo, and Rubens who grouped their fair creations like "hillocks of roses."

Again, what moral element is chiefly addressed by the study of that part of education which is referable to society ? I answer, philanthropy, the love of our own species. Society is an expression of our sense of the duty of each individual to all the rest, and of the duty of all the rest to each individual. Now it is certain that there are in that part of the educational course supplied from this source many co-relates of the virtue styled philanthropy, such as generosity, liberality, hospitality and a thousand others of the charities of life ; but these are all an under growth in comparison of the master virtue, the love of our own species manifesting itself by justice, and every other grace of behaviour. Philanthropy is a cardinal virtue, and it is a greatly important point to be like Aristides, the just.

Finally ; what is that chiefly inculcated by religion ? answer, the love of God, resolving itself into a belief of his existence, and true and gracious character as our Creator and Redeemer by Jesus Christ. Lord Bacon has said that "the grand end of philosophy was to fill society with arts and useful inventions;" and it may be added that the end of religion is the same to society with divine principles and righteousness.

But suppose that instruction in any one of these subjects which constitute the fountain of knowledge were withdrawn, what then ? it is answered, that a corresponding effect upon the mind and manners of the pupil must be the result ; the truth, and taste or philanthopy, and piety which naturally flow from these great sources must be proportionately diminished, a matter to be deprecated, and guarded against by all to whom is confided the instruction of youth.

What then should we have as the result in real life, if the course which has been recommended in making up and administering education were scrupulously attended to ? It would doubtlessly be impossible to decipher every fruit in such a harvest of knowledge and virtue, but it is certain that the persons who should en-

joy the benefit of such an education, as is meant here, would needs become an object of the moral perspective in some bold and definable points. First he has been instructed in nature, with reference to his love of truth; in art for his taste; in society, in order to awaken his philanthropy, and in religion to lead him to God his creator, so that he is characterized by truth, taste, the love of man and love of God.

The education which is here pointed out to the attention of the college, and patrons of instruction, is doubtless the only true education, because it only, of all that I have been permitted to think of or see, has regard to the whole subjects and objects of the science. It is universal education; it is the education of mankind. Other schemes are deficient either in matter or purpose in the things taught, or in the end and purposes for which they are taught; but here is an outline of that which when filled up by the wisdom and experience of this and the succeeding age, will be perfect.

When the true system has been secured and perfected by care and experience, and put in successful operation, it will be seen that it values means and ends, and joins them together in perpetual union, and that knowledge is to be inseparably connected with the duty and happiness of those to whom it is to be imparted; and that this duty and happiness of the individual are valuable because of their relation to the general happiness.

And doubtless, the scheme, when put in operation, will demonstrate that true education consists in suiting the real to the ideal, the world without us to the world within us; and by so doing obtain a *microcosm* or system of knowledge that shall, and ought to rule and govern the pupil in youth, in manhood, and in old age!

PART THIRD.

We shall add a few thoughts to what has been said in the form of a third part of this discourse upon the national system.

Universal education of which we have been speaking differs from national education, as the geography of the globe differs from that of a particular state or kingdom. The things and subjects of universal education belong equally to all nations, viz: instruction in nature; classification, philosophy, chemistry and mathematics; instruction in the arts, in society and the true religion; but yet, as nations differ in their geography, history, biography, climate and natural productions, laws and government, works of art and civil and political institutions, in their science and literature, language etc., and as it is the business of each national system to embody for purposes immediately to be noticed, every thing that is strictly national, it follows that while the systems of all nations are fundamentally the same, they must, at the same time, be in their

details very distinct. They must all derive the materia of their courses from nature, art, society and the true religion; but yet, these things will always, and in each nation be greatly modified by the literature, history, and civil and political, moral and military institutions of the nation, and customs of each people; and it is the engrafting of these special and national and peculiar things upon the subjects of universal education, that constitutes the national system of a people.

If it be asked, what is the design of those who make a national system? It is answered; it ought to be *patriotism*. It is this, that the persons educated may know, feel, speak and act in a manner comporting with their allegiance to the state. Its great purpose is not truth, taste, philanthropy and piety; for these grow out of those elements in the system which are of universal instruction; but patriotism, the love of our country, our own, our native land, with all its lakes and rivers, its vales and lofty mountains, its fields and forests, its orchards, and gardens, and vineyards, its history and patriots, and laws and institutions; that the mind of the pupil may be filled with the persuasion, that he is not only a human being, but that he is a member of a particular community, and as such is bound to honor and defend its soil, its government, and laws, and whatever else characterizes it as a distinct state.

In making up the national course, it becomes necessary to consider materially the elements which enter into it.

Elements are of different natures, that is, they are universal, general, or particular. Elements of universal instruction are those which belong to all nations equally, and to no one state in particular, as all the things of nature, philosophy, chemistry, also mathematics, and the whole of the true religion. The difference. The difference between universal, general and particular, not being then taken, the excellent, the late excellent Mr. Grimke, in 1835, while discoursing in this college, argued that mathematics and the ancient languages should form no part of our system. His reason for this was, he said, the fact that these branches were as immediately related to any other government on earth, as to that of our country. This is partly, and but partly correct. Mathematics is an element of universal instruction; the science is the property of all mankind equally, and not of any one nation in particular. But this is no reason why we should repudiate mathematics from our national system, because for the same reason, we might divorce philosophy, chemistry and the truths of christianity from it, all of which equally connect themselves with every government on earth, and with no one state in particular. Touching the dead languages, the Greek, the Latin and the Hebrew, they so connect themselves with the true religion, that they can scaree fail of being ranked among the elements of universal educatiou. But as some may hold this doubtful, they must at least enjoy the rank of ele-

ments of general instruction, so long as language and the true religion continue to be what they now are. Prejudice or ignorance alone could degrade them to an inferior importance. They form the radix of the most beautiful and rich of the modern languages—French, English, Spanish, and Italian.

Elements of general education are particular modern languages, as those which have just been named; together with the German. Also the poetry and music of these nations and of Greece and Rome. The architecture of the ancients and history, with many other matters which it is unnecessary to enumerate in this place.

Particular elements are those things introduced into the course of instruction which are strictly national—things from our history and independence, our biography, and wars, and victories, geography, different institutions and our language.

But we shall bring our views better within the compass of our audience's mind by supposing a case. If then we had to pack or make up the national course or system of the United States, what materials have we to go to work withal. *First:* as a basis we have the things of the four elementary categories—nature and art, society and religion, the things which belong to us with all other nations; and in order to Americanize these as much as possible, we have every thing that our country's literature embodies concerning them. *Second:* we have as general elements, every thing that belongs to any or all the other nations on earth; for we may accept whatever would be useful or ornamental, and make it our own by having it taught in our schools, whether it be poetry, music, history, painting, drawing, architecture, or any of the arts of peace or of war, or their languages. *Third:* We have all that is strictly American, all that can be called national or our own, whether in agriculture, or the mechanic arts, in government and law, in trade and commerce, in manners and customs, in patriotism and poetry and music, in civil and political, moral and military institutions, economics, biography, history and arms, and the arts, and in all science and literature.

So that if we had to select the materia of our own primary school, we might say "where shall we begin?" Here is a rich profusion; here is an endless variety of treasure; here are mines and veins of precious metal, endless stores of learning and knowledge.

From nature, then, we would have lessons on the sensible qualities of things, enquiries into, and investigations of, the colors, forms, attitudes, motions, actions, tastes and smells of every thing that could be collected from the district, or county, or state, or nation, or world, from the stores of natural history. The essential and the accidental should be pointed out in animals, vegetables, minerals; and contrasts and comparisons made between all things that are above and below, or round about, till a complete store of

sensible knowledge, and all the verbiage which attaches to it in the names of things, and their sensible qualities should be laid up in the treasury of the pupil's understanding, not memory as is now the case, and the whole amount of the instruction imparted should form a most substantial basis for all future knowledge to rest upon whether rational, conscious, or revealed. *Second:* then from art we should have the simplest of the arts, as drawing, or etching, music, or painting, writing, or something else. *Third:* from society we should have reading, spelling, instruction in the alphabet, and in typography, and in the points and stops in printed matter. *Fourth:* from religion we should have simple readings in Genesis and other books in the holy Bible. And upon this, finally, we would graft every thing which suited to the age of the pupil, and his powers could be styled American or republican.

Now to this school might be added, and indeed ought to be added, model gardens, herbariums, orchards, vineyards, cabinets, museums, and a library, the United States always predominating; for upon this last fact depends the special and national character of the system. If nothing special enter into the system, if it were made up of materia of an universal nature, the things common to all nations only, then it could not be called the national system, nor would it have any tendency to form a national character; for that which is common to all is of course peculiar to none, so that if national things did not enter into national systems, there would be neither national systems nor national character. Therefore, the national character grows out of those special and peculiar matters of the nations, which are engrafted on the universal elements.

We want the United States' system, then, and I verily believe that we shall never get it, till we first of all be convinced that we have not yet received it, till we feel and acknowledge that it is not yet sculptured out; and that the *materia* of it is chiefly in our own country here. This will send us in search of it not to Scotland, to Prussia, to Germany, to England or to France, but to the great elements of universal education, nature, art, society, and religion, and to the history, biography and institutions and literature of our own country. The national education, the United States' system, is not yet chiseled out of the special and general materia above named, and therefore, let the philanthropists, patriots, professional teachers, and patrons of education debate the following questions, and the whole science of education will speedily assume consistency, and a settled and fixed character.

1. Is there a system of education peculiar to each nation?
2. What is the education of the United States?
3. What are the elements which enter into that system, and are they universal, general, and particular or national?
4. What are the universal elements, what the general, and what the particular?

5. Ought the state of Ohio, or the county of Hamilton, or the city of Cincinnati, to make an experiment of these principles in a model school?

There is an era in education, as there is in religion and society, and in philosophy and the arts; and I verily believe that the magnanimous person who shall experiment upon the true principles, must begin by boldly and perseveringly rejecting all present systems (not all books perhaps, for the age is rich in elementary works;) and sitting down in quietude of mind, with nothing before him but the great subjects of education, and the history and institutions of our common country, he must ascertain for himself, and afterwards demonstrate for the illumination and conviction of others, what that good course of instruction is, which it behoves the citizens of the United States to have administered to their beloved children; a primary course for the nation, which shall admit of improvement *ad infinitum*, but never be superceded while nature and art, society and religion, and the American nation maintain their existence.

It is not to be expected that the national system will be perfected at once. The first step is to obtain a model school, and a model teacher. Government will not go further, and ought not to go further in the first instance, unless there should be struck forth a new feature in the character of our citizens, and they should withdraw their admiration from the improvement of breeds of cattle, hogs and horses, and fix it upon their own species, "the human face divine," and exchange the policy of turnpikes, rail-roads and canals, for education, virtue and happiness, a matter to which we trust they will sooner or later give their attention.

We are now, at this very moment, able, abundantly able, to give to ourselves the best primary education on earth. Only let it be proved by a model school, what that ought to be; and for this purpose, let him who begins it be careful to lay but one stone at a time, and on that a second, etc., not hoping to perfect his edifice in a day, but allowing time to complete the building.

Thus we have touched upon education in its subjective and objective branches, and on the national system, and the national character. In these things we have given utterance to matters which have resulted from long and careful observation, reasoning and reflection, on the subjects to which they relate.

Education is in great confusion as it lays before the American public, and can be reformed, systematized, and exalted only by a return to first principles, which alone are prolific and will repay in abundance of knowledge, all those who know them.

All that is herein recommended is a model school, which can be easily obtained, if the city, or the county, or the state, or the patrons of education choose to give themselves to it. Would it be expensive to set up a primary school, such as is here discribed,

with the appendages of a garden, a cabinet, a museum, and a library of choice books, in which America and the United States, should predominate, the whole suited to the age and attainments of the scholar? Museums of arts, cabinets of natural history, collections in mineralogy, gardens and libraries, have hertofore been held as private property for purposes of family and public wonder and curiosity; these are all but parts of the subjective branch of education, and will be acknowledged as such, when the science is purified and perfected, and they will be engrafted upon it as its capital and chief ornament. These appendages of the national system, will multiply in the land, and the greatness and excellence of education be admitted by all. One district and township, shall aid another district and township in making collections, and one county and state, another county and state, and one nation another nation, and one hemisphere and continent, another hemisphere and continent, till nothing shall remain secret which ought to be known, and so all the youth of all nations, receiving the same one lesson, in the same one way. Mankind shall learn that they are brothers, and that God has made of the same blood, all nations, to dwell on the face of all the earth.

POEM.

BY MRS. CAROLINE LEE HENTZ, OF FLORENCE, ALABAMA.

READ BEFORE THE COLLEGE OF TEACHERS, OCTOBER 1837.

THE annual gathering of the sons of mind,
Who meet to elevate and bless mankind,
Is rich in all the pageantry of thought,
And with solemnity and beauty fraught—
While Patriotism, Eloquence and Zeal
Bring their full tribute for their country's weal ;
While native Wisdom and scholastic lore
And Science here, their blended tributes pour :
May not the breathings of the Poet's lyre,
Warmed by the cause, a kindred glow inspire ?
The warrior, when he grasps his battle brand,
While the deep chorus of the martial band
Swells on his ear, feels his excited soul
Urging him on, to Glory's farthest goal.
And when did Grecian heros strive in vain,
Whose deeds were fired by patriot genius' strain ?
The noblest cause that ever waked the song
Of ancient bard, doth to this hour belong.
It raised from lowest depths the child of earth,
And made him conscious of immortal birth—
Removed from Woman, Slavery's withering ban,
And placed her at the side of guardian man ;
Shook from bright Genius' wings earth's soiling clay,
And bade him soar into eternal day.
Oh ! thou divine, Emancipating power !
Thou giv'st to man a rich, exhaustless dower ;
Thou open'st to his hand, so deep a vein

Of golden ore, no art its wealth can drain;
Thou lead'st him to a fount, whose crystal burst
Bathing the lip, unquenchables the thirst;
The waters swelling, deeping in their bed,
The farther their celestial waves are spread;
Thou lift'st him to a mount whose sun-clad height,
Shames the bold efforts of the eagle's flight;
And there unfoldest to his flashing eye
The mighty Secrets of a world gone by.
And shall thy ministers and hand-maids be
Unhonored, when their mission is from Thee?
Shall they who walk, the Pioneers of mind,
Through thorny paths, undying flowers to find,
Who gird their bosoms for the daily task,
And shrink not—faint not—no bright guerdon ask?
Hard is the toil the youthful step to lead,
Where rocks and thorns, the upward course impede,
To those fair regions, and those valleys green
Where intellectual glory gilds the scene.
And this is *Woman's* task; 't is hers to share
The heat and burden of the day of care;
Hers is the *Patience* that must never yield,
Though mildews fall, and cold winds blight the field,
Endurance, that will stand before the blast,
And *Faith* that waits till every storm be past.
She may not mount the war-steed, and pursue
The path a nation's blood and tears bedew;
She may not lift a strong, avenging hand,
When at the bar, the pale transgressors stand;
But she can *school* the Hero for the deed
That crowns his brows with Honor's laureled meed,
And feed and fan the godlike spark that burns
Within the Soul, till dust to dust returns.
Toil on! ye laborers in the vintage, toil!
He who once trod the wine press, guards the soil.
Toil on! though fainting 'neath a sultry sky,
Your recompence, your Master is on high.
Though ignorance in her robes of costly lawn,
May call ye "*hirelings*," in a voice of scorn,

Heed not the taunt ; your spirits soar beyond
The shaft, that might inflict so deep a wound.
The good, and gifted come, an honoring band,
To claim your fellowship ; the fervent hand
Of public gratitude, your chaplet weaves,
And benedictions consecrate its leaves.
Friends of Improvement ! guardians of the cause
Which wrought our Freedom, and sustains our laws ;
So let your smiles of fostering favor shine,
That Science here may find its votive shrine ;
Unfold the portals of her dome, and call
Her sons and daughters, to the banquet hall.
Room for the Stranger ! Welcome for the Guest !
Room for the Children of the boundless West !
Let Reason at the ample board preside,
And chastened Fancy linger at her side ;
Let ripe Experience here, her fruitage bring,
While Genius strews around the flowers of spring,
And purest, holiest, let Religion stand,
To guide Instruction to her own fair land,
To those unnumbered glorious mansions, where
The soul may one eternal banquet share.

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